¶ Remember *Lots wife.*

Two godly and fruitfull Sermons verie conuenient *for this our time: lately preached* on a Sunday in the Cathedral Church of S. Peters in Exceſter: the one, in the forenoone: the other, in the afternoone the ſame day.

By *Iohn C.*

Math. 24.

He that endureth to the end, the ſame ſhall be ſaued.

AT LONDON,
Printed by Thomas Orwin, *and are to be ſolde by* Edward White at the litle North-doore of S. Paules, at the ſigne of the Gunne.
1588.

BRITISH
MUSEUM

TO THE RIGHT VVorshipfull and vertuous Matrone, Mistris *Mary Woolton*,

wife to the Right Reuerend Father in Christ, *Iohn*, Lord Bishop of Excester, Grace, faith and felicitie in the Lord.

I Am not ignorant (Right worshipful) that worldly wittes doe desire to heare rather *Eliphas*, *Bildad* and *Zophar*, the *Themanite*, the *Suhite* and the *Naamathite*, to paynt forth a bad matter eloquently: than patient *Iob*, to handle a very good cause with playnnesse and simplicitie. To whose curious heads and itching eares, mine harrish harmonie deuoyd of learned method, vtterance & grace, may seeme Iob. 2.

altogether vnpleasant. Howbeit, I am not, for all that, all vnwilling (vpon iust occasions) now to publish that, which before I neuer ment to make publicke, otherwise then by worde only. For I perswade my selfe of the goodnesse of my cause, and aduenture to promise it, both profitable and godly. Besides that, the candle once lightened is not for the Bushell, but for the Table: the talent taken in hand, is not to be hidden, but to be employed. And the light that a Christian man hath in him, must so shine on euery part, as thereby the name of God may be glorified, and the godly edified. Neither ought a Christian to bee ashamed of Christ and of his word, seeme it vnto worldlings neuer so contemptible. Finally, to commit that thing to perpetuitie, which is for the benefite of the brethren any way, is as commendable as it is profitable, and oftentimes commaunded to bee done in the word of God, as an especiall helpe for mans

minde,

minde, which (being as water that ſodainly loſeth any impreſsion) without ſuch memorandums, doth very quickly forget things memorable and moſt neceſſary. Therefore the Lord doth not only write his commandements in two tables of ſtone: but alſo commaundeth *Moſes*, and after him the Prophets, and laſtly his ſeruãt *Iohn*, to write the things which they had ſeene, and heard, being (as *Dauid* ſayth) profitable for the poſteritie, and (as *Paule* confirmeth) for our learning, that we which be the Lords, may therby be the ſooner furniſhed and prepared to euery vertue. Theſe things conſidered, might ſufficiently haue perſwaded the penning of theſe two Sermons, touching that notable memorandum, which our Sauiour gaue to the Iewes, *Remember Lots wife*: yet calling to minde with what a diligent eare and attentiuenes your ſelfe liſtened to the matter vttered (by your owne confeſſion) with the good liking and ſembla-

ble commendations, wherewith ye beautified the same at that time, (besides some desires of others, thereunto, esteeming the argument and matter right requisite for this time) it prouoked me to resume my pen with the more dexteritie & readines, to gather vp (as it were,) into a store basket the fragmẽts of that spirituall banquet, which were scattered abroad, as iustly as I could, to bee and remayne to and for the vse of them that had before tasted of the same: hoping that they which liked it before, will not loath it now: & nothing doubting by the grace of God, but that it will be to his glorie and the benefite of his Church, the only marke which I haue aymed vnto. In respect whereof wee may not sticke (if wee bee the Lords) to hazard all the credit that wee haue, yea and rather wish with *Moses* and *Paule*, to be as *Anathema* among them of this world, then that we should hold backe, or thrust to obliuiõ any thing that maie

be

be to the aduauncement of the one, or profite of the other. Hauing therefore preſerued by pen, & noted theſe words in a Booke, I both commit and commend them to the Church of Chriſt, and among the true members of the ſame, eſpecially to your Worſhip, by whoſe often courteſies to me, I am moued to thankfulnes, and by whoſe happie choyce of good *Mary* her lot, I am ſtirred vp to gladneſſe: the token & ſignification whereof my good-will vttereth vnto you in this my preſent, which (though ſo ſimple in ſhewe) is for the matter as pretious as pure gold tryed in the fire. Therefore I pray you to accept it gladly, to reade it at your conuenient leiſure, and repoſe the profite thereof in your breaſt, that therby ye may both be comforted your ſelf with *Mary:* and alſo may the rather (as otherwiſe ye are well able) (God be thanked) perſwade others, not only women, but alſo men, to follow Chriſt in faithfull zeale, god-

lineſſe and vertue, without wearines or fainting. The Lord God graunt, that the hearers and readers of this Booke, may not only thereby the ſooner tend to the right vſe of memorie therein taught them: but alſo learne to go foorth from *Sodom*, to proceed, and to hold on with iuſt *Lot*, towards the goale of euerlaſting life: & on the other ſide, with wiſdome to eſchew the horrible ſinnes and faults of *Lots* wife, by the conſideration of the fearefull iudgements of God on that vnhappie woman. And euen thus, I commend both my good Lord and your ſelfe to the Almightie Lord, who bleſſe, preſerue and keepe you vnder the wings of his mightie protection. From *London* the 28. day of Iune. 1588.

Your Worſhips to my power in Chriſt.

Iohn Carpenter.

O Lord open thou my lippes, and my mouth ſhall ſhew foorth thy prayſe. Open the eares of thy people, that they may heare: and encline all our hearts to beleeue and followe thoſe things that be taught vs in thy holie Word, through Ieſus Chriſt thy deere Sonne our Lord, *Amen*.

Luke. 17. Verſe. 32.

Remember Lots Wife.

ALthough the Lord God be so holie, and glorious, that no man can behold him, and the verie Angels be vnable to ſuſteine the brightnes of his face: And on the other ſide, man is ſo vncleane, and ignominious, ſo ſtiffe-necked, and ſtubborne hearted, ſo wicked, and abhominable, that he is forced with the Publican to hang downe his head in great confuſion: with Daniel, to graunt the due deſert of open ſhame: with Dauid, to admire that euer God would vouchſafe either to regard or remember man: and that

Ezech. 1.

Ier. 17. 19.
Geneſ. 6.

Dani. 9. 4.
Pſal. 8. 4.
Hebr. 2. 6.

all men from the highest of them to the lowest, can not but confesse with blushing faces, that all men be not onely conceiued and borne in sinne, but also bred and brought vp in the same, being meere lyers, and lighter than vanitie. Yet because that to the Lord belongeth mercie and forgiuenes, he turneth away his face from mans sinnes, being euer mindfull of mercies. He foretelleth men of his iudgements prouoked, and giueth them timely warning to eschewe the plagues deserued, with a sweete prouocation of sinnes to fruitfull repentance, either by comfortable arguments of his bounties to his obedient children, or by strange and fearefull examples of his iudgements executed on the rebellious and vngodly sinners. In like manner, our Lord Iesus Christ, that true φιλάνθρωπος, and friend to mankinde, imitating in this (as in all other things) his heauenly Father, who of his loue to man, according to the purport and effect of the auntient promise made to Adam, and confirmed to Abraham, Dauid, and other godly Fathers in his mercy, sent him into the world to bring all true beleeuers vnto life euerlasting, doth not only by perfitting the worke of mans saluation, which none could

Psal. 116. verse. 11.
Dan 9.11
Ezech. 18. verse. 21.
Psal. 51. 9.
Sap. 10.

do but himselfe, shewe great mercies vnto his beloued: but also foreshewеth both to them, and all others, a most miserable destruction imminent and ready to fall, first on the Iewes, and then, on all others, who after their stubbornes, faithlesse ingratitude, and Apostasie, do despise the goodnes of God: and he leaueth not vnwarned in the same all men, to take heed of those future miseries that horrible sinners do purchase to themselues, by producing this notable *memorandum* of the terrible iudgements of God euen on the wife of that righteous man Lot, she going about to saue her life, lost it, and looking backe in her heart to sinfull Sodom, from whence, the Lord in mercy had drawne her with charge to proceede without retire, she perished from the right way betweene Sodom and Zoar, in that great wrath kindled against her.

God foreshewеth his iudgements.

We reade in Genesis, that when all flesh had corrupted his way on the earth, and the Lord sawe that the wickednes of man was great on the earth, and all the imaginations and thoughts of his heart were only euill, in so much that he repented him of mans creation, and was grieued in his mind: he would yet in mercie, though in the middest

Gen. 6. 23

of

of wrath, both foreshew the destruction following, vnto his righteous seruant Noah whome he fauoured, and gaue him also commission to diuulgate and publish the same to the world, whome, notwithstanding this vnreasonable sorrow conceiued, he would in mercie spare for the space of an hundred and twenty yeares. And moreouer, for a perpetuall instruction to the posterities, the Lord (after that Noah had obteined rest) made his Bowe in the Clowdes to be a token of the couenant thereon compacted, which also beareth manifest Arguments both of mercy and iudgement: to the comfort of the godly, for whose benefit the promise was giuen: to the confusion of the wicked, for whome destruction waiteth. And there is the blew colour of water, to note forth euer, wherewith the world was destroyed: and the red colour of fire, to shew wherewith
2. Peter 3. it shall perish, according to the Prophesie of S. Peter.

Genes. 18. Afterward, when the sinnes and abhominations of the filthy Sodomites had ascended vp, and the loathsome cries of these execrable Sinners had pearced the Lords eares, he determined thereon a mightie Plague, which yet he threw not vpon them,

till

till time he had both warned them thereof, and deliuered from the same his Seruants Abraham and Lot.

In the Booke of the Iudges it is mentioned, that the Israelites oftentimes sinned against the Lord, and incurred the plague of their transgressions: whereof likewise they were forewarned and admonished to beware by Moses, Iosuah, and other the Seruants of God. And besides that, such destructions and miseries as ensued intollerable ingratitude to their posterities, were told of by the holie Prophets, and the persons on whome the inconueniences fell had yet certaine signes and tokens left to be as continuall remembrances vnto them. Deut 28. verse. 31. Iosh. 24.

The Prophet Samuel sayd to King Saul, whiles he was yet King ouer Israel, and without feare of disgrace: The Lord hath cast thee off from being King ouer Israel. And this thing (sayd he) was also signified by the renting of his garment. 1. Sam. 11 verse. 23.

And so the Prophet Ahia the Silonite, told Ieroboam, that the Lord had rent the Kingdome of Israel into 12. parts, and this did he prognosticate, by renting a newe Mantell into twelue peeces. 1. Kin. 11. verse. 31.

The Prophet Ieremy foreshewing a destruction

Iere.35.5. ſtruction to come, proclaimeth thus in the Lords name: Behold, I haue ſet pots of Wyne before the houſehold of the *Rekabites*, but they would not drinke, obeying therein their fathers commaundement, but as for you, ye haue not hearkened vnto me, as they hearkened vnto their father: therefore I will bring vpon *Iuda*, and vpon euery inhabiter of *Ieruſalem*, all the trouble that I haue deuiſed againſt them. And this was certainly performed in his due time, when as the Iſraelites for their ſinnes were caried away captiue into Babylon, their Citie being deſtroyed, their Temple polluted, and all their
1.Cor.10. glorie ſhadowed. S. Paule hauing declared both the mercie and wrath of God: mercie, in bringing the auntient Iſraelites out of Egypt: wrath, in ouerthrowing the rebellious people in the wildernes, and turning (*per apoſtrophen*) to the Corinthians, to whome he committeth this example, warneth them thus: Wherefore, let him that thinketh he ſtandeth, take heede that he fall not. And thus did S. Peter, Iude, Iames and Iohn, admoniſh them to whome they wrote. Aboue all, our Sauiour Chriſt, willing to ſtirre vp not onely the Iewes,

but

but all men which rest in careleſſe ſecuritie, and begin to bend backward, foreſéeing their ruine and miſerable thraldome, doth not only languiſh and powre forth teares for the ſame, thereby mouing vs (if poſſible,) to wéepe for our ſelues: but alſo propheſieth deſtructions, and many heauie lots to fall on men in the world. And to the ende they may the better be admoniſhed (ſéeing the conſideration of other mens hurts may moue them to take héede) he bringeth forth the examples of the Niniuites, of Tyre and Sidon, of thoſe on whome the Towre in Silo fell, and of them whome Pilate ſlewe in the time of their Sacrifices, of them that were drowned in the generall Floud, and of the Sodomites. And thereunto he addeth ſemblable Parables: as of the Rich man, and poore Lazarus: of the vniuſt Steward, and the wicked Mammon: of the fiue fooliſh Virgins: of the diſobedient child: the wicked huſbandmen: the ingratefull gueſts, and ſuch like. Héere he ſetteth foorth vnto them the fearefull iudgements of God on Lots Wife, willing them by her example to take heede of deſtruction, not to looke backe from the plough, but to hold on for feare of a greeuous and horrible deſtruction. There-

Chriſt foreſhewed the deſtruction of the Iewes.

fore

fore sayth he: Remember Lots Wife. A sentence very briefe, yet a lesson not for idle Scholers: fewe words, yet not for dull hearers: but as enough for a Sermon, so a meete *memorandum* for a man, during his life. The Oracles and graue sayings of the wise men of yore, were very pithie, though briefe, as was that, γνῶθι σεαυτὸν: Know thy selfe: and that, *Memento mori*: Remember death. Many like sentences we haue in the diuine Scriptures. Iohn the Baptist preached, Repent, Repent. So counsailed Peter: Repent, and be baptized. Salomons conclusion is, Feare God, and keep his commandements. So our Sauiour Christ in his preachings hath these sentences, Watch and pray: Aske, seeke, giue, forgiue, iudge not, condemne not, haue faith in God: Remember Lots Wife, He that goeth to the plough, and looketh backward, is not meete for the kingdom of God. O ye Iewes, remember this, least vnawares yee haue your lot with Lots Wife: Oh remember this, ye that forget God, least he take you away, and there be none to rescue. An excellent persuasion, to haue moued the Iewes to beware of their future miseries, and a semblable instigation

Acts. 2.

Eccles. 12.

of

of all men to the due consideration of the time of visitation, and the things that belong to their peace. A lesson both particular for euery Christian, and also generall for all persons, people, kindreds and tongs whatsoeuer, to learne them faithfull perseuerance: and the sentence may well be diuided into two parts, namely:

1. The Action commaunded, which is, Remember.
2. The matter or subiect, which is, Lots Wife.

Two partes.

By the former part, we be drawne to the right vse of memorie. By the latter part, we be put in mind of two notable examples, the one, of Lot himselfe, the other, of his Wife, in which two, there is found an excellent Antithesis, both in life and lot. Heere is one example most comfortable, another example most fearefull, the one of mercie, the other of wrath: one profitable against despaire, another necessarie against presumption: the consideration of both which must ioyne in a true Christian, to withstand those two fiery darts of Satan. The Lord God graunt, that we, beholding Gods mercies towards his chosen, may with faith and thankefull hearts, timely and fruitfully

embrace the same: and seeing his terrible iudgements on the wicked world, now also threatned and readie to fall downe vpon the people of this age for the like, may hastely flye and eschue them, by seruing the Lord in trembling and feare, for he is a consuming fire.

The first part.

Remember.

THe Lord God, which is the true Καρδιογνωστὴς, searcher and knower of mans heart, perceiuing the minde of man (as now polluted with many sinnes) to be either as hard to conceiue that which is good, as the Adamant stone is to be pierced: or as vnable to reteine in memorie that which ought to be euer remembred, as the soft waxe is to holde fast the image therein ensealed against the heate of the fire, and therein also not vnlike to the ayre that claspeth againe after disclosing; doth oftentimes crie out vnto man by his Prophets, by his precepts, by his works, by his blessings and wonderfull iudgemẽts, Remember, Remember, and vseth all the wayes and meanes conuenient to perswade and drawe man to the right vse of his memory,

and

and that so much the more, by how much nature fayleth in accomplishing this thing, and a diuine action supernaturall, (as it were, extreame to mans corrupt nature,) is required: for as the Stone by nature is *deorsum tendens*, descending to the centre, and the water which is not bound in, fleeteth abroade: so is mortall mans mind, prone alwayes to that which euill is, and neuer apt to goodnes, but by constraint; it soone forgetteth that which ought to be remembred, and busieth it selfe semblablie in that, which should be forgotten: and it is true indeede, that the heart of man is a vile thing and vnsearchable. Neither may we thinke, but that as in other things, so also in this, there is found a great abuse, which we must endeuour to take away, before the vse can be effectuall, that is, by forgetting and putting out of mind the things that we learned amisse, and which ought not to be reteined in mind. This forgetfulnes is a preparatiue to a good remembrance: for as cleere liquor may not be kept in a vessell, before that the corrupt be powred out, and there must be a cleansing of the field, before it be sowne; so before mans mind can be made apt to that which is good, it must be cleansed from

The abuse of our memorie.

A necessarie forgetfulnes.

that which is euill. Therefore being perswaded to Remember, let vs make way thereunto by a good forgetfulnes. Séeing wisedome cannot enter into a wicked heart, and wicked thoughts separate from God, let vs take away griefe out of our hearts, and cause euill to depart from our flesh, and remember our Creator in ẏ dayes of youth. This is the wisemans rule: first, to forget, then, to remember: to remoue away euill, then to plant and maínteine the good.

Sap. 1.3. 4. Eccles. 11. verse. 10.

The Lord himselfe is oftentimes forgetfull (as the Scriptures testifie) of the sinnes and offences of penitent sinners, and he putteth all their wickednes out of his holie remembrance, that so he may remember them in goodnes, as Nehemiah prayed him to do for himselfe. And héerein would our Sauiour Christ haue vs to be like vnto our heauenly Father, not to kéepe the remembrance of iniuries done against vs by our brethren, but willingly to forget and forgiue them, as neuer minding to reuenge them: héerein, shall we declare our selues to be the children of our heauenly Father, as most excellently he preacheth on the Mount. From this point do worldly men farre differ, when as they can with Themistocles not onely

Nehe. 13. verse. 31.

Math. 5.

A wicked memorie. *Themistocles* of Athens.

reteine

reteine in mind an iniurie, but ſéeke (for their profit) an vnhoneſt reuenge. But this man was cenſured to be too ſharpe of memorie, which alſo himſelfe confeſſed, whoſe words Cicero reporteth: *Memini quæ nolo, obliuiſci non poſſum, quæ volo:* That which I would not, do I remember, neither can I put out of my mind, that which I would forget. Of ſuch an vngratious memorie was Iuno noted in Vergil, who reteining the diſpleaſure cõceiued againſt the Troian Knight, did neuer giue ouer vexing and troubling him both by Sea and by land, till time ſhe was reuenged, which was noted a matter worthy great reproch in ſuch a perſonage, and therefore he expoſtulateth: *Tantæne animis cœleſtibus iræ?* that is, Should heauenly hearts harbour ſuch hatreds? And another pointeth at the follie of ſuch, *Qui vir ſiem, &c.* He ſhall ſurely knowe my might, what I am, and what I can do, when I haue drawne out of his bloud. This kind of memorie is too much vſed among men, which they haue brought into an Arte, vnſkilfull in the meane time of the right Art of Memorie in déede. Now loue & charitie is cold: faith is ſcarce found vpon the earth, the malice of man is great,

and mischiefe being once conceiued, he trauaileth to bring her forth, neither is he pleased, vntill he be eased: whose wood affection and fleshly bent, another decypphereth thus:

Ouid. eleg. 1. lib. Ah tu ne dubita. &c.

Ah nothing but reuenge must ease my deadly wo!

Gen. 4. In this sort curssed Caine remembred his brother Abel, enuying the acceptation of his Sacrifice before his owne, and therevpon toke occasion to kill him. Thus the Sonnes of Iacob challenged a cause of hatred against their brother Ioseph, and sold him away. Thus Haman in the Booke of Hest. Hester calling to mind, what the Prophet 1. Sam. Samuel had once done to Agag, and the Amalekites (from whome he descended) conspired against the whole stocke of the Gen. 27. Iewes. Thus Esau remembred that his brother Iacob had both supplanted him in his birthright, and preuented him in the blessing, and therevpon resolueth: My father will dye shortly, and then I will kill Iacob my brother. Thus the Lords of Babylon, Dan. 6. and the wise men there, enuying the excellencie of Daniell in the spirit of Prophesie, and his royall fauour with the King, accused him, and caused him to be throwne into the Lions denne. Thus Absalon remembred

hyed Ammon, and slew him vnder colour of frendship. So the Scribes, the Pharises, and the high Priests, remembring how the Lord had often spoken against their pryde, hypocrisie, and manifold abhominations, conspired together against him, and neuer left off, vntill they had nayled him to the tree. Finally, the auncient enemie of Mankinde, bearing in mind that malediction, which the Lord cast on him for his pernitious practise against man, leaueth not to persecute the Woman and her Child, as S. Iohn witnesseth in his Apocalyps. It seemeth a marueilous wisedome to the men of this world, to imitate him therein: but they shall finde (as S. Iames teacheth) that this wisedome is not of God: for the wisedome of God is pure, peaceable, gentle, easie to be intreated, full of mercie and good fruites, without iudging, without simulation. As for this wisedome of theirs, the same Apostle calleth it earthly, sensuall, and diuelish: for where enuying and strife is, there is sedition, and all euill workes. The craft and drift of the Deuill is, to set men by the eares, that they may worship him in such deedes of darkenes, whiles he laugheth at their madnes and folly. *Sic malus exultat*

Gen. 3.

Reuel. 12.

Iam. 3. 15. 16. 17.

Rom. 13.

dæmon, &c. And ſéeing againe, that by the bloud of the Lamb he is ouercome, and his head cruſhed, he receiueth a Dragons hatred, he trippeth on his héele, he caſteth forth water after the woman and her child, he draweth downe the third part of the Starres with his tayle, he rageth horribly, and ſtormeth ſturdely, becauſe his time expireth ſhortly: As Leuiathan in the Sea without a hooke in his noſtrels: as Behemoth in wildernes, hauing no bridle in his Iawes, and as a Lyon rampingly he walketh and ſtalketh, hippeth and ſkippeth frõ one coaſt to another, ſéeking to deuour. And for the readier accompliſhing of his deuiſes according to his deſire, do theſe his inſtruments worke alſo: whereby, as the head is full of poyſon, the heart is repleniſhed with malice, which boyling and raging cannot but breake out with ſuch eagrenes, that ſooner may the Tyger be tamed, then this miſchieuous σαρκόφαγος and ἀνθρωπόφαγος conſumer, and deſtroyer of men, be ſtopped from proſecuting his wood furie. Howbeit, the dweller aboue laugheth theſe mad men to ſcorne. The Scythians are ſaid to be ſo cruell and barbarous, that they eate and deuoure their parents & kinſfolks when they

1. Peter. 5. Iob. 1.

Pſalme. 2. The great crueltie of men.

they be dead, in ſtead of burying thē, among whome, the Eſſedonians and Maſſagetes, are chiefe: yet are they not indeed ſo barbarous and cruell as theſe, who eate vp and deuoure their brethren, euen whiles they be liuing. Againſt ſuch Cormorants crieth the Lord Wo, Wo. Theſe burie not the dead, but the liuing: theſe deuoure and eate the bodie of Jeſus in his members, and it is to be feared, that many which come to the Table of the Lord, with pretence to eate the bodie of Chriſt, do only in this ſort feede on him, by enuying their brethren, and perſecuting his members. But what gaine they by this? euen that which Iudas gained, who, when he had deuoured his maiſter, and they that ſate with him, fell headlong into an endleſſe deſtruction. They may not onely ſay, *Oleum & laborem perdidimus*, we haue laboured in vaine, but alſo may iuſtly accompt with Iudas and the vngodly in hell, whoſe paſſions and groanes the wiſe man thus deſcribeth: Wee haue weried our ſelues in the way of wickednes and deſtruction: what did Pride profit vs? what gaine hath the pompe of riches brought vs? It may be aunſwered, ſo much profit as the fire in Mount Ætna, for it drieth vp Iſa. 5. Sap. 5. 7.

the marrow within the bones, it macerateth the face, banisheth all good digestion, hurteth the mind, and tormenteth the soule: for the holy spirit of discipline flieth from deceite, and withdraweth himselfe from thoughts that are without understanding. The eare of iealosie heareth all things, and the noyse of the grudgings shall not be hid, &c. Therfore sayth the wise man: Be not angry for any wrong with thy neigbour, and do nothing by iniurious practises: Or thus (as another Translation yeldeth.) Remember not euery iniury of thy neighbour. And this is taken from Moses lawe to the old Israelites, saying: Thou shalt not hate thy brother in thine heart, but thou shalt playnely rebuke him, and suffer him not to sinne. Thou shalt not reuenge nor wayte to do displeasure, or be mindfull of wrong against the children of thy people: but thou shalt loue thy neighbour as thy selfe: I am the Lord. This Law the Lord wrote in the hearts of his children from the beginning, and of which he expected obseruance, when he sayd to Cayne: Cayne, where is Abel thy brother? And this rule obserued Ioseph, who after many heaule iniuries receiued of hys

Sap. 1. 5. 10. 11.

Eccl. 10. 6.

Leuit. 19. 17. 18.

Genes. 50. verse. 19.

brethren,

brethren, did neuertheles forget all, & spake kindly vnto them, saying, Feare not now, for I will nourish you and your children. And King Dauid answered to this lawe, who notwithstanding that Nabal did answere him churlishly, and Doeg currishly reuiled him, did yet at ꝑ request of Abigael put away his displeasure conceiued against Nabal, and pardoned Shimei at his owne desire. Stephan the Protomartyr prayed for his persecutors, desiring God not to charge them with that sinne. And our Lord the true patterne of patience & pietie, prayeth thus for the enuious Iewes that crucifie him, Father forgiue them, for they know not what they do. Neither hath this vertue shined onely in those whome the lawe of God directed, but also in the verie Gentiles in some sort, among which Aristides, notwithstanding he was exiled by the Athenians, both forgaue them, and prayed for their good successe.

1.Sam.25. verse. 3.

2.Sam.19.

Hereby the godly persuaded themselues, that laying aside all displeasures, and forgetting manifold iniuries, though it were to seuenty times seauen, as Christ teacheth, they might with more safe hearts, and quiet consciences, approach vnto the throane of grace,

The man that forgetteth the iniurie of his brother, may the better come to God.

grace, with these and such like petitions:
Psalm.25. Remember not the sinnes of our youthfull dayes (O Lord:) Forget our iniquities, and blot our transgressions out of thy mind. Forgiue vs our trespasses, as we forgiue them that trespas against vs. The Lord Jesus graunt vs the spirit of pietie and patience, to forgiue and forget the offences of our brethren against vs.

Moreouer, Dauid in his 45. Psalme teacheth the Church, and therein euery member of the same, what should be forgotten, that her heauenly woer Christ Jesus might be pleased in her:
Psalm.45. Forget (saith he) thine owne people, and thy fathers house. Thereunto counselleth S. Paule in his Epistle to the Rom. cap. 12. verse. 1. 2. and in his 13. Chapter of the same, verses 12. 13. 14. This is that new birth, which Nichodemus with all his wisedome is not able to conceiue: and so difficult and hard for the fleshly man, which conceiueth not the things that be of God, as nothing is harder. And therefore as the valiant Captaine Vlysses being in Affrica, and perceiuing that his fellowes did continually languish with the remembrance of their Countrie, Wife and Children, which they could

Another forgetfulnes commanded in Scripture more generall. Iohn.3.

not

not forget, caused them to taste of the Tree *Lotos*, (whereof, if a stranger eate, it is sayd he forgetteth his owne Countrey:) so our most excellent Captaine Christ produceth vnto vs his holy Word, the tree of life to be tasted, eaten, and disgested, with this commaundement: Hearken ô Daughter, hearken ô Israel: he that hath eares to heare, let him heare: and happy is he that heareth the Word of God and keepeth it: for by eating thereof, man liueth, he forgetteth old Adam, and the fleshly affections of man, he casteth off the shoe from his feete with Moses, and draweth neere to the Lord, he meditateth on the Lawe of God day and night, and is satisfied with goodnes. By this was Paul put apart from the world. This quencheth out the lust of the flesh, the pride of life, and loue of the world. This bringeth faith to iustifie man before God, and vertues to approue him before men. This harboureth men in the bosome of faithfull Abraham, whome the ruinous habitation of Adam could not preserue. This draweth men from earthly Hierico, to heauenly Ierusalem, and persuadeth Iaphet to dwell in the tabernacles of Shem. Peter talking of this, goeth forth

To forget old Adam

Genes. 9.

at

at the doore, and weepeth for his sinne: Ruth
Ruth. 2. the Moabitisse is hereby taken from her owne countrie and brought into Israel: and this pearle being so pretious, causeth a man to forsake all that hee hath, to sell all his wealth, to buy, purchace and obtayne it. The Lord graunt vs grace to bee in this poynt so forgetfull, that we neither remember to commit, nor dare bée so bold as to attempt sinne: that wee neither dwell in the loathsome tents of Kedar, nor so much as sauour of the fleshly affections of impious and vngodly men.

Thus haue we seene, what things we are chiefly to forget and shut out of memorie. Now let vs beholde the true substance of
What to remember memorie, and so in the end descend vnto this particular example of Lots wife.

If wee would, that GOD in goodnesse should remember vs, and that our prayers
Nehe. 13. verse. 31. may enter in before him, as Nehemiah and
Ionæ. 2. 7. Ionas sayd: then must we not be forgetfull of that which he commaundeth to bée kept in minde. And except the Lord in his mer-
Gen. 8. 1. cie be mindfull of vs, as he hath bene of old
Genes. 19. verse. 29. time of his seruants Noah, Lot, Abraham,
Psal. 115. verse. 12. Dauid, Ionas, Manasses, and others, to whome in extremitie hee sent comfort and helpe.

helpe, we may be compared to Sodoma and like vnto Gomorrha, wee cannot stande in the congregation, but bee confounded in iudgement, wee shall want that which may helpe vs, and finde whatsoeuer anoyeth vs: and being banished from the benediction of Gods children, shall incurre the heauie curse of his enemies. And a most fearefull thing is it to be forgotten of the Lord. For there is nothing remayning, but cursings in the towne and in the field, going out and comming in, in the basket and in the store, in the bodie and in the land, and in whatsoeuer is taken in hand: a sick bodie and a faint heart, maymed members and a doubtfull minde: in the morning wishing for the euening: in the euening desiring the morning: vengeance from heauen: an hell vpon earth. Of this portion drinketh the vngodly, to whom there is no peace, saith the Lord, seeing they bee aduersaries to the Almightie and banished from his presence, as cleane out of his mercifull remembrance. Deut. 28. Isai. 40.

The faithfull children remembring these things with considerate mindes, haue resorted vnto the Lord, praying him in gwdnesse to remember them. Thus prayed Salomon: O Lord God, refuse not the face of 2. Chro. 6. verse. 42.

thine

thine annoynted. Remember the mercies promiſed to Dauid thy ſeruant. And ſo prayed that noble Captaine Nehemiah:
Nehe. 1. 5. 8. O Lord God of heauen, the great and terrible GOD, that keepeth couenant
cap. 5. 19. ca. 13. 31. and mercie for them that loue him and obſerue his commandements, &c. I beſeech thee remẽber the worde that thou commandeſt thy ſeruant Moſes. Againe, Remember me (ſayth he) in goodneſſe. That patient man Iob in his great afflictions cryed out vnto the Lord: Remember that my life is but a wind. And King He-
2. Kin. 20. 3. zekiah turning his face to the wall, prayed in this manner: I beſeech thee, O Lord, remember now, how I haue walked before thee in trueth and with a perfect heart, and haue done that which is good in thy ſight. Baruch, in the behalfe of the captiue Iſraelites: Remember not (ſayth he) the wickedneſſe of our fathers, but thinke vpon thy power, and thy name at this time. The Prophet Dauid, being moued
Pſa. 74. 20 and 137. Pſal. 119. verſe. 49. with an excellent ſpirit, ſingeth vnto the Lord: Remember thy couenant and promiſe: Remember Sion: be mindful of thy mercies, &c. Finally, the condemned theefe on the Croſſe with our Sauiour, ſayth vn-

to

to him: Lord remember me, when thou comest into thy kingdome. These godly desires vttered with a faithfull heart haue not bene put backe, nor was the Lord vnmindfull of his loue: but as he remembred Noah and euery beast and all the cattel that was with him in the Arke: and as Christ remembred Peter, Mary, Paule, & the theefe on the Crosse: So (sayth Dauid in the behalfe of all the faithfull) The Lord hath bin mindfull of vs, and he shall blesse vs, and he will blesse the house of Israel, he will blesse the house of Aaron, he will blesse them that feare the Lord, both small and great. He hath been alwaies mindfull of his couenant and promise that he made to a thousand generations. Therefore let not the vngodly any longer say vnto the Lord: Depart from vs, wee desire not the knowledge of thy waies. Who is the Almightie that we should serue him? And what profite should we haue, if we should pray vnto him? For the candle of the vngodly shall bee put out, their destruction hasteneth on them, their hope is as a drie thistle flower blowen of the winde: they leade their liues wantonly, and sodainly they go downe into hell. And as for vs, let

Psal. 115. verse. 12.

Psal. 105. verse. 8. 42.

Iob. 21. 14

Sap. 2.

let vs put our trust in the Lord, and consider deeply and duely to what ende the Almightie hath bestowed on vs that excellent treasure of Memorie: Let vs endeuour righlie to vse the same by printing therein enough these fiue worthie things following. viz.

1 The Lord God, and his actions both of mercie and iudgement.

2 Our brethren, and that duetie wee owe them.

3 Our owne selues, what wee are, and wherevnto subiected.

4 The finall and generall Iudgement, for which wee must wayt and prepare our selues.

5 Lastly, this memorable example of Lots wife: and this last do I referre to the second part of my generall diuision, as the onely matter or subiect for the action commanded in my present text.

A good memorie is here required.

Now, if a man could remember with Cyrus King of Persia, who was able (as Solinus reporteth) to call euery one of his Souldiers by his proper name, when as his hoast was exceeding great: Or if a man had the mindfulnesse of that mayde which can hardly forget her attire, as Ieremy saith: yet could we not reach herein to a sufficient perfection,

perfection. But as for our selues, I feare me, we be so farre of, that we may rather be iustly compared to one Messala Coruinus, who albeit he was sometime a graue Senatour in Rome, and much commended by eloquent Cicero for many vertues, did yet, a two yeeres before his death become so forgetfull, that he remembred not his owne name. Which kinde of forgetfulnesse hath come vnto diuers other also, either by infirmitie of nature, or by extreame sickenesse, or by dotage, or by excessiue cares. And would to God, that our naturall infirmities, our sinfull agonies, our damnable dotings in blind affections, and our worldly carefulnes had not maymed vs with this maladie: then might we haue escaped that reproach of the Israelites: The Oxe knoweth his owner, and the Asse the cribbe of his maister: but my people haue not knowne me: they haue forgotten me. Although wee cannot denie, but that we haue our earthen vessels with Agathocles, thereby to remember our originall: and with Peter haue heard the Cock crowing thrise in our eares, to put vs in minde of things memorable: yet it is true, that we haue forgotten oftentimes that we should minde, hauing our cogitations

Isay. 1. vers. 3.

blinded with Satans enchantments, that sometimes we will not heare to obey the Word of God, be it preached neuer so wisely. This point of folly noteth S. Iames in the man, that beholding his bodily face in a glasse, but going his way, forgetteth immediatly what manner of one he was. Heere is great forgetfulnes, from the which the Lord keepe vs. Let vs vse the talent lent vs, knowing that as well for that one, as for the tenne, an accompt is required, and a reckoning must be made: and that good seruant shall be commended with a double reward, when the vnprofitable wretch shall haue his talent taken from him, and himselfe double punished. Let vs remember the Lord and his meruailous works.

Iam. 1. 23.

Remember God and his Workes. Eccles. 12. verse. 1.

The wise Salomon commandeth vs to remember God, and therewith to obserue the time conuenient, saying, Remember thy Creator in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres approach, wherein thou shalt say, I haue no pleasure in them. To this duty did Moses often incite and stirre vp the forgetfull Israelites, who neuertheless, after innumerable benefites receiued of the Lord, remembred him not, but forgat ꝑ Almighty

Iudg. 8. 34

that begat them, & God that formed them, which caused him in anger to correct them, to whet vp his glittering sword for them, and his hand to take hold of Iustice against them, to execute vengeance on them, and to reward them that hate him. This Dauid hauing considered, exhorteth thus: Seeke the Lord and his strength: Seeke his face continually. Remember the meruailous works he hath done, his wonders, and the iudgements of his mouth. And thus let vs remember the goodnes of the Lord first generally on all mē: next on his Church and holie congregation, and then on euerie particular member thereof: and considering the same, let vs ascribe all prayse, honor, thanks and maiestie to him for euer.

Deut. 32. verse. 18. 19. 20, &c.

Psal. 105.4

He hath not only created man, but in mercie preserued him, and prouided louingly for him. He maketh the Sunne to shine as well on the vniust, as on the iust, and giueth raine to them both, mouing all men to remember them, and without this dutie, they be touched with intollerable ingratitude. But as for his Spouse the Church, Dauid singeth of his louing mercies and goodnes vnto thē in this manner. He blesseth them aboundantly that feare the Lord both small and

The mercie of God

Psal. 115.

great: he encreaseth his graces towards them, euen towards them and their childrē: for they be the chosen generation, the royall Priesthood, the holie Ierusalem, and blessed of the Lord, that made heauen and earth. And therefore this especiall little flock hath the Lord wonderfully defended and kept vnto himselfe holy, safe, and vndefiled before him. Although the holy Church is as a bush in fire burning, yet is it not consumed: though as a Ship tossed, yet not ouerturned: though as a woman trauailing, yet neuer dead; and though as a Vyne pruned, yet neuer sterued. And as for this particular branch of the Church wherein we liue, the verie land sauoring of the sweetnes of Gods mercie, we are forced to confesse, that the Lord hath not dealt with euery Nation as he hath dealt with vs, and do find by full experience, that the Nation is blessed which hath the Lord for their God. Lastly, if euery particular man shall duely consider with himselfe, and remember how many excellent blessings he hath receiued of the Lord to the beautifying of his body and soule, oh God, how shall he be forced to prayse and bless him in the same with endlesse comfort? Aboue all, when there was neither

sufficiencie

sufficiencie of wood for burnt offerings in Libanus, nor Cattell inough vppon the Mountaines of Israel for Sacrifices: when there was none able to treade the Wynepresse, nor any able man to bind the strong man: when there was none able to breake downe the wall of separation betweene God and man: nor to rent asunder the vaile of the Temple: when there was not so much as one sufficient for zeale, to stand vp in the gappe that was open, to turne away the Lords displeasure from man: then caused he his owne arme to helpe his Church, and euery member of the same: he sent his owne Sonne Iesus into the world, who to the comfort of his children, sayth, Lo, heere am I, to do thy will, ô Father, as in the beginning of the booke it is written of me. And this is the same which euen vnto me (may euery Christian man say) is become Righteousnes against Sinne, wisedome against folly, holynes against corruption, and frædome against bondage: my righteousnes by his resurrection; my wisedome by his word; my holynes by his spirit; my redemption by his death. Oh that men would therefore praise the Lord for his goodnes, and remember the wonderfull

The goodnesse of God in Christ.

Ezech. 33.

Psal. 16.

woꝛks wꝛought by him foꝛ the childꝛen of men! Oh that they would take vp the cup of Saluation with Dauid, and call vpon the name of the Lord, foꝛ all his benefites towards them. Oh that they would remember to sanctifie his Saboth. Remember the lawe of Moses his seruant, and their sinnes in bꝛeaking that Lawe, and theꝛeof be ashamed: and remember, that Jesus Chꝛist of the sæde of Dauid is raised againe from the death. Such and so great and maruailous is the Lord in his mercies vnto his childꝛen, after the puꝛpoꝛt of his pꝛomises made to Abraham and Dauid his seruants. But as foꝛ his enemies, which anger him with stubboꝛne rebellion, which fight vnder the banner of Satan against him and his childꝛen, they be subdued to his iudgements which on them he hath declared, by rayning downe stoꝛmes and tempests, plagues and destructions, accoꝛding to the effect of that communication & thꝛeatning, which Moses in Deutr. 28. doth denounce against them full of bitternes and woe, which also with the causes theꝛeof, the Lord reiterateth in the 31. of the same, saying: This people will rise vp and go a whoring after strange Gods of the land whether

Pſal. 116. Iſai. 46. Exod. 20.

2. Tim. 2. verſe. 8.

Remember Gods iudgemẽts on his enemies.

Deut. 31. 16. 17.

whether they go, and will forsake me, and breake the appointment which I made with them: and then my wrath shall waxe hoate against them in that day, and I will forsake them, and will hide my face from them, and they shall be consumed, and much aduersitie & tribulation shall come vpon them: so that they will say, Are not these troubles come vpon me, because God is not with me? How these Iudgements haue béene executed on the Israelites, it is mentioned in the bookes of the Iudges, Kings, and Chronicles of Israel, as in many other bookes of the holie Scripture: and how the remainder of these things méeteth with the future Apostates, S. Iohn describeth in the ouerthrowe of Babylon, with the great Whoare. Oh therefore that men (considering this) would stand in awe and sinne not: Kisse the Sonne before he be angrie, and learne of Dauid truely to protest in this sort: I haue set the Lord euer before my face: I remembred the yeares of the right hand of the Lord: I remembred the works of the Lord certainly. I remembred (O Lord) thy wonders of old, and I did meditate in all thy works, and did deuise of thine Actes. I

Reuel. 18.

Psal. 116.
Psal. 77. vers. 8. &c. & 119. 52 55.

remembred thy iudgements of old, euen the examples wherby thou declarest thy selfe to be Iudge of the world, and I haue bin comforted. And I haue remembred thy Name ô Lord in the night, (in the night when other sleepe) and haue kept thy lawe. Dauid did obserue this, Dauid teacheth the same to vs, and this must we also do. Remember God and his works.

Fiue things which moue vs to remember God.

There be (among other) fiue things which may moue vs, or perswade vs the rather to this dutie. The first whereof is, the due cõsideration of the frame of the World, which a certaine Philosopher said was his onely Library, for in beholding the same, he sawe the magnificence of Gods power, knew him therein, and kept him in memorie. The verie Gentiles were occasioned hereby both to knowe and remember God, though they worshiped him not as they should, as Paul reasoneth, Rom. 1. And as the Heauens declare the glorie of God, and the Firmament his handie worke, so the excellent harmonie of all the creatures consenting thereunto, moueth the mind of man to keepe the register thereof. The second thing is the person of man, called by the Greekes Μικροκοσμος, a little World, wherein

1. Rom. 1. Psal. 19. 2.

wherein is the view (as it were) of all these things. The auntient Philosopher Trismegistus draweth men to the knowledge and mindfulnes of God, by the consideration of mans bodie. *Age fili*, saith he, *circumspice humani corporis opificium, cuius admonitione perdisce, quis tam pulchræ imaginis conditor, &c.* Go to (my Sonne) looke about the workemanship of mans bodie, by the admonition wherof learne perfitly, who is he which hath made so beawtifull an image. And perusing euery part and member of the body, he concludeth thus: Behold how many works of diuine Arte are in this one matter demonstrated, euery of which is most sightly and handsomly proportioned, and so, that euery of them yet differeth from other in his proper office. But who hath framed these things? what father? what mother? Is it not that onely inuisible God, which of his owne will hath done them all? And another Philosopher saith, that a man hauing in his bodie so many ioynts & members, as there be dayes in the whole yeare, is thereby put in mind of Gods goodnes, and moued to remember him continually. Herewith, if we consider the hidden treasures of the Soule, and so include the whole man,

In lib. de poten. & Sap. dei Dialog. 5.

man, we shall be euen deuoured with zeale, and forced to sing ioyfully with Dauid: O Lord, I will feare thee: for I am fearefully and wonderfully made, marueilous are thy workes, and that my soule knoweth right well.

Psal. 134. 14.

3. The word of God.

Thirdly, the word of God written and preached vnto vs, teacheth vs plainely, not onely what God is, what his will is: what he hath done, but also in what sort he is to be serued, and how to be remembred. Without this Remembrancer, he saw all our memorie to be forgetfulnes, all our knowledge, ignorance: all our wisedome foolishnes: all our policies peeuishnes, all our sight blindnes: had not the Lord giuen vs his word written not onely in the heart, but euen in Tables of stone, brasse, iron, &c. to remaine a Schoolemaister vnto vs for euer: how had the creation of the world, the making of man, the building of the woman, the placing of them in pleasure, and cause of their paine bin remembred? How could the promise of the Lords mercie in Christ, the drowning of the world, the burning of Sodom, the preseruing of Lot, and the punishment of Lots wife, bin brought to our knowledge? Yea Moses himselfe would soone haue forgotten

what

what was written in the tables of stone which he brake, had not the Lord written it againe with his owne finger. Neither had the precepts and lawes of the Lord bin remembred in the posteritie, had not the Lord commaunded the children of Israel to write them in the posts of their doores, &c. and the Kings to coppy them out for their instruction. And this charge was giuen to Isaias the Prophet. Now go and write it before them in a Table, and note it in a Booke, that it may be for the last day, for euer and euer. And of this benefite Dauid speaking, sayth: This shall be written for the posteritie. And had not the Lord giuen vnto them his Word to be a light to their feete and pathes, a staffe to stay them, a rule to direct them, they could not but runne a whoring in ignorance with the heathens, worshipping not onely birds, fourefooted beasts, and corporall images, the Gods of Ekron, Baalpeor, Dagon, Asteroth, Moloch, and such, but euen the Deuill himselfe, contrarie to that commaundement of God to them: Thou shalt worship the Lord thy God, and him onely shalt thou serue. Againe, had not the Lord commanded in his Word, the Paschall Lamb to be eaten euery

Deut. 11.

Deut. 17.

Isai. 30.

Deut. 6.

yeare,

peare, had not the Serpent bin lifted vp in the wildernes, had not Manna bin reserued, had not circumcision bin giuen to Abraham, the lawe and statutes to Israel, they would soone haue forgotten altogether, and turned the seruice of God into Idolatrie. Finally, we at this time would soone forget that excellent benefit offered vs in Christ Iesus, had he not willed his Gospell to be preached, and instituted his Sacraments with this commandement: Do this in remembrance of me. I knowe your memories be weake as the water, and ye by nature forgetfull, therefore yet do this one thing for my sake, thereby to remember me, and declare my death till I come. Let vs therefore consider this, and thereby remember God and his works.

Psal. 78.

4. Fourthly, when God sawe how oftentimes he was shut out of mens minds, especially when they were full and in prosperitie, he vsed often to correct and punish the with manie and sundrie aduersities, to stirre them vp to consider of his goodnes and power, to remember him in their beds, and to runne vnto him in their afflictions, to call vpon him in trouble, and glorifie him in his mercies. He well knewe, that as the frozen

Affliction bringeth men to God.

with

with cold best thinketh of fire, the hungrie of meate, the naked of clothes, the prisoner of libertie, the condemned of pardon: so men be earnest to seeke after God, and to remember him, esteeming more of his mercie in time of wrath, then of his iudgements in time of grace. As for examples, King Manasses in the prison remembreth God, whome in his prosperitie he had forgotten. Ionas in the Whales belly remembreth that obedience to the Lord, which before was shut out of memorie. Dauid in his miserie crieth *peccaui:* Israel in Ægypt crie vnto the Lord, and Ephraim in captiuitie complayneth hartely. Hos. 5. Psal. 51. Exod. 2. Ier. 31.

Thus the Lord purgeth the golde from the drosse in the fire: thus winnoweth he the corne from the chaffe in the winde: thus scoureth he the rust from the yron on the fretting stone: thus driueth he the rebellious through fire and water, vntill they acknowledge with Nabuchadnezar, that the most high hath power ouer the kingdomes of men. The polluted vessell is with water washed, the raw flesh is seasoned with salt, the dropping vine must bee pruned with a knife: the weake stomackes must haue bitter wormewood: the slow Asse a whip, the heauie Oxe Dan. 4. 25 37.

the

the goade, the idle scholler correction, and the fleshly Christian sower affliction. This driueth home the lost sonne to his father, and the wanton daughter to her mother. And herein will the Lord begin at his owne house, and execute this iudgement on the trees that be greene, whatsoeuer become of the drie trees. And therefore, when we feele the touch of Gods iudgements either in minde, bodie or wealth, let vs know ẏ cause, and consider to what ende the same is inflicted, and seeke remedie thereof at the hand of God with Ephraim, Dauid, Peter & Magdalen. And so remember God, &c.

5. Wonderfull deliuerance.

Fiftly and lastly, when the Children of God after their repentance, tryall and sufficient experience of the Lords Iustice and mercie, bee wonderfully deliuered to their great comfort, they haue a great occasion giuen them to remember God and to glorifie him. As in the time of Gedeon, when all hope was past, they had a marueilous deliuerance from Madian. As in the time of Iudg. Sampson, when all hope was quailed, they had a great victorie and deliuerance from the Philistines. As in the dayes of Saule, 1. Sam. 17. when Israel was oppressed by the Philistins againe, Goliah was ouerthrowne, and Israel

rael deliuered. As also in the time of the Kings of Israel and Iuda, God gaue great victories to small hoasts agaynst mightie Nations. A great instigation of them to thinke on the Lord & his wonderful worke. And because we haue receiued great things, and obtayned wonderfull deliuerances of of the mercie of our God, let vs not forget the same, but sing vnto him heartelie with songs of deliuerance.

The second thing that we are willed to remember is, our brethren. First those among them, that haue the ouersight of vs, and which speake vnto vs the word of God, as the Apostle chargeth, whose end of conuersation considering, we must follow their faith. And these be they which ruling well, are accompted worthie of double honour. Neither must we neglect to bestowe on thē our temporall things, which deliuer vnto vs the Spirituall treasure. And this is a part of that honor which we be commanded to yēld to our parēts. Exod. 20. But how hardly the iudgement of man censureth these labouring persons, with what grudgings they yēld to them of their wealth, and with what gainesaying the Ministery is furthered and relieued, all men may sēe. This is not

2. Remember our brethren.

Heb. 13. 7

to remember, but forget the. Wo vnto him
Ia.5. that defraudeth the labourer of his iust
hire whereof he is most worthie. The re-
Leuit. membrance of these is often mentioned in
Deut.16. the Lawe: and so is that mindfulnes of our
poore brother, to whose neede we must not be
Pro.31. Tob. greeued to conferre. This Bersabe also re-
membred in her wise lesson to her yong Le-
Rom.12. muel, Prou. 31. And Tobiah to his sonne.
S. Paul charged the Romaines and others,
2.Cor.9.7. to giue cheerefully to the poore: to do good,
and forget not to distribute: to remember
Heb.13. the prisoners and the poore Saints, and for
Gal.2.9. such he himselfe caused diuers collections to
1.Cor.16. 1. be made, and thereto laboured with his
Ro.15.26. hands. He commended them much of Ma-
Act.10. cedonia and Achaia for the same thing.
The noble Nehemiah, mindfull of his poore
brethren, did neither craue that wages he
should haue exacted, nor suffered any man
else to oppresse them. But alas, there is a
commō cry of the poore in euery place, whose
faces be grinded with the extortions of the
wealthie, and this pitie haue they found:
Am I (sayeth Cayne) the keeper of my
brother? is his ouerlight or protection
committed to me? am I bound to relieue
him? These persons be not of the mind of

Christ

Christ, which saith: Weepe not Widowe, but of the mind that Dives that rich man was, who could rather permit poore Lazarus to cry and dye at his gate without compassion. But heare that terrible sentence against such unpitifull people. Math. 25. When I was hungrie yee fed mee not, when I was thirsty ye gaue me no drinke: therefore depart from me ye cursed.

Unto this dutie belongeth that, not to forget to deliuer the oppressed frō the hand of his oppressor. And that also, to be gratefull & thankefull to our brethren that haue both laboured for vs, and comforted vs with their charities, whether they be poore or rich.

This thing not onely the verie Heathens haue taught, by painting forth their three Χαρίτες or Graces: but also the verie brute beasts & birds, as ỳ Elephant, the Storke, yea the earth insensible, which yeeldeth to her tiller a double reward. But alas, among vs that be Christians, we oftentimes find this verified, No man remembreth the poore man, that by his wisdome deliuereth the Citie from the great King: Pharaohs Butler hath quite forgotten Ioseph, though he earnestly requested him to

Eccles. 9. 14. 15.

Gen.40. verse.14. remember him to the King: yea the vnthankefull Sichemites haue not onely quite forgotten the goodnes of Gedeon towards
Iudg.9.18 them, but are likewise consent together with Abimelech, to rise vp against him and his house. Thus Ioas remembred the goodnes of Iehoida the Priest, which had bin his only stay and preseruation, in rising vp a-
2.Chr.24. 20.21.22. gainst Zacharias his sonne and killing him. It is great vnkindnes not to requite a benefite receiued: so it is to forget, or not to acknowledge it: but oh most horrible is that vnkindnes, which recounteth good things with euill things: from this kind of obliuion the Lord deliuer vs: and a true mindfulnes of our brethren we beseech him to giue vs: and heerevnto may we be the better induced by the remembrance of our owne selues.

3. Remember our selues.

This is the third thing which we are willed heere to remember. To know our selues, is a profitable perswasion to the knowledge of God, & imitating of Christ in our duties.

Heere might we be put in mind of our estate and condition in this land, which to remember, is most profitable, that being admonished by others examples, we may (after Pauls caueat) take heed we fall not, al-
1.Cor.10. though we thinke we stand. And let it be remembred,

membred, that as the fiue talents gained fiue other, so is it expected, that our great aboundance of Gods blessings, should yeeld semblable thankefulnes, the want whereof bringeth dread and feare vnto: by the consideration of the vnprofitable seruant, the disobedient sonne, the barraine fig tree, and vnfruitefull Vine: and I pray God, that in this our time of peace, we do remember not only of whome we receiue it, but also what belongeth to the same: I ayme only to that, which I should with many more words expresse. But more particularly let euery man looke into his owne estate and condition, as derriued from the common condition of all men, as sold and subdued to sinne, and thereby to infirmities, miseries, and death. To this point the Apostle bringeth all men, when he saith, All men haue sinned, and hereof tooke that generall calamitie his originall, Thou art dust (sayth God to Adam after his transgression) and into dust thou shalt returne againe. This is particular to euerie man, and this is generall to all men. Hereof is man called mortall, flesh, grasse, vanish, a vapour, a lyer, a corrupt seede, the child of inconstancie, and dust. Let men remember this, what man is, that they may

A man doth seldom remember himselfe.

not waxe proude, being but dust and ashes. But alas, this is so hard a thing for them, as nothing is harder, to perswade themselues what they be, what their life is. And therefore, whiles they note the condition of their tenures, whether they hold their land in fee simple, fee tayle, terme of life or yeeres, and accompt when their leases may expire, they neuer remember the condition of their owne liues, how good or euill they bee, they note not how they drawe to ende, and thinke not of death, which lingreth not.

Simonides

This was that notable and wise saying, which Symonides, who (as Cicero reporteth first found out the arte of Memorie) vttered before Pausanias the Lacedemonian King at his banquet, being willed by the King to speake something excellent and of importance: Remember, thou art a man, saith he. The King hearing it, tooke it scornefully at the first: But afterward being shut vp in prison and in miserie, where also he dyed with famine, he called to minde that word of Symonides with great sorrowe, saying: The words were in deede of great importance, but I through mad pride esteemed them nothing. The like in a maner read we of rich Crœsus, who in prospe-

ritie

mie forgat himselfe, and what Solon had taught him, till time that Cyrus brought him to recognize his estate and miserie with imminent execution of death. But Philippe of Macedonia did more wisely provide for his memorie, when a boy cryed to him euery day: Philippe, Remember thou art but a man. And this is common to euery one: he is a man: then mortall: then subiect to miseries: then of short life and continuance. This is the effect of Iobs description of man: He hath but a short time to liue, yet repleete with many miseries: he commeth vp as a flower from the earth: he flourisheth a little while vpon the earth: he is cut downe and withereth in the earth. Which also Esaiah in his 40. Chapter: S. Iames in his first Chapter, and Saincte Peter in the first Chapter of his former Epistle do effectually applie. Man commeth from a sinfull wombe, liueth in a wretched place, & goeth to a ghastfull gulfe. Remember this. Olde father Iacob was most mindfull of this, which he also taught to King Pharao, before whom Ioseph his sonne presented him. How old art thou: (sayd Pharao to him) he answered: the whole time of my pilgrimage is an hundred and thirtie yeeres, fewe and

Iob. Man is a Pilgrim

Esa. 40. 6. Ia. 1. 11. 1. P. 1. 24.

euill haue the daies of my life been. He is a pilgrime. A similitude neere one in effect with that of Iob likening man to a flower, and with that of the Lord calling man dust. For as the flower is oppressed with many annoyes in heate and cold and of short time: and as the dust is now moyst on the ground, then drie, flying in the winde, without certeyntie or constantnes: So is the pilgrime, a straunger from home, loking to his place of rest, and euer trauayleth till he come thether, oppressed each while with many great daungers and miseries. The fathers (sayth the Apostle) all dyed & confessed themselues to be strangers and pilgrimes on the earth; and that they sought for a Citie hauing a foundation, whose builder & maker is God. Some say, that this pilgrimage of man, is set forth by the example of Hagar, the handmayd of Sara: who flying from Abrahams house wandred in the wildernesse, and was counselled by the Angell to returne agayne to her Mistris. But Dauid truely confesseth: I am a straunger and pilgrime with thee, as all my fathers were. And so may we say euery one of vs. Therefore let vs abstaine from fleshly lustes: therefore let vs walke and not tarie. Let vs not chose the lustes

Hebr. 11. 10. 13.

Gen. 16. 4

1. Pet. 2. 11.

luſtes of ſinne that hinder vs: proceede wee towards Ieruſalem that holy Citie, and euer recognize our condition and duetie of life. Here agayne wee be warned to looke backe to our former time, what wee haue been: that wee haue been vile ſinners, offenders agaynſt God, tranſgreſſors of his law, ſtraungers from the commonweale of Iſrael, and ſlaues in Ægipt vnder the tyrannie of our ſpirituall Pharao. Wee are alſo admoniſhed to looke before vs, both on things preſent, and alſo to come. If we be the children of God brought into his merueilous light by Jeſus Chriſt, from bondage into freedome, from ſinne into righteouſneſſe, from the power of the deuill to the grace of God: let vs bee glad and reioyce in the Lord with continuall thankfulneſſe. If yet any be in ignorance, in blindneſſe, in ſinne, in ſtubbornnes of heart, and thereby contemne the Goſpell: let him feare, tremble, quake, ſtand in awe of Gods iudgements: but yet not forget a timely and fruitfull Repentance. Neuer to bee merie nor ſing, nor leaue of to pray, aſke and craue pardon, vntill a mercifull deliuerance: as that birde, which being enſnared neuer leaueth crying vntill he dye or bee deliuered. And hauing future things

before our eyes, as markes whereto men shote: forget not, but remember daylie and hourelie (O thou mortall man) that *Mors non tardabit*, Death hasteneth on thee, respecting not any ornament or treasure either of bodie or minde. For be thou neuer so fayre and well fauoured, yet with fayre Absolon must thou dye (though happely not in that sort) and in the kingdome of death there is no difference betweene Nireus and Thersites, of whom the Poets feigne, the one to be the fayrest, the other to be the most deformed of all them that came to Priamus pallace, or Troy: and that they striuing in hell after death, who should bee preferred, verdit was giuen (Menippus being the Iudge) that there was no difference betweene them. Hereunto also commeth, as well Dines, as poore Lazarus: as well wise Salomon, as foolish Nabal. But thou braggest of thy parents Nobilitie, and then art of gentle blood, &c. What of that? Can these things deliuer thee? No truely. But hearken what I heare one say: *Te, quide nobili generositate tuorum parentum tumescis superbia, interrogo, &c.* I demaund of thee (saith hee) which art puft vp in pride by meanes of thy noble Parentage, whether

Death commeth on without tarrying.

Nireus. Thersites.

those

those thy parents bee either dead or liuing: If they be liuing, knowe this, it will not bee long ere they will dye: for death commeth on them with speede. If they bee dead, then hearken what S. Augustine sayth: *Respice eorum sepulchra, & aliorum pauperum, & vide quis dominus, quis pauper, discerne si poteris vinctum à Rege, fortem à debili, pulchrum à deformi, &c.* Behold their Sepulchres, and the graues also of poore men, and see, who is the Lord, who is the poore man: discerne if thou be able, betweene the King and the prisoner, the strong man and the feeble, the beautifull and the vglie. Looke vppon their sepulchres, and I suppose, thou mayst not finde any great difference there, betwene the rich man and the begger, except peraduenture in this, that in the rich mans graue thou maist finde a greater sauour of corruption, than in the poore mans pit, for that he was fed more delicately in his life, than the poore man. The same Augustine sayth againe in a certayne Sermon: *Considera &c.* Marke well the groanes of them that haue lately beene your companions, what they haue béen, what they now be, and how vainlie their wealth serued to their profite. Lo, there is nothing of them remayning to bée seene:

Aug. de. Ver. Innocen. ca. vlt.

De. Tem. seculi.

seene: but ashes, which if they could now speake vnto you, would vtter these words: O ye vaine men! to what ende doe ye so ouerlade your liues with vices & sinnes? Looke vpon our bones, and thereby bee ashamed of your insatiable couetousnes. *Quod vos estis, nos fuimus, & quod nos sumus, vos eritis:* What you bee now, haue we been, and what now we bee, shall you be hereafter. O ye fooles, remember, that
Luke 12. in one night, that great foole mentioned in the Gospell had his soule rapt from him, vncerteyne of his heyre. O man, remember,
Luke 16. what betided that glorious Rich man which was clothed in purple: death taketh holde vpon, and is throwne downe into torments, notwithstanding the solemnitie of his funerailles. *Dic mihi* (sayth another) *vbi sunt amatores seculi, qui tam magni fuerunt? Dic, quid eis profuit inanis gloria, breuis letitia, mundi potentia?* Tell me, where be now the
Hugo lib. de anima. friends of this worlde become, which haue been of such estimation? Shewe me, what their vaine glorie, their short gladnesse, their worldly pompe, their fleshly pleasures, their false riches profited them? What is become of their laughter? of their sport? of their boasting? Here see wee the corps giuen to the

wormes,

wormes, and peraduenture their soules appointed to perpetuall torments in another place.

Baruch also, to draw men to the consideration of the power of God vpon the proude Potentates of the earth, and to the mindfulnes of mans condition, sayth: Where are the Princes of the heathen and such as ruled the beastes vpon earth? They that had their pastime with the foules of the heauen, that hoorded vp siluer and gold, wherein men did trust, and made no end of their gathering? They bee come to naught, and gone downe to hell, and other men be come vp in their steades. Baruch.3. 16.17.19.

And to shewe, that not only man, which is compared to the grasse, but also that all his wisedome and glory (which is compared to the flower of the grasse by Saint Iames) shall decay: hearken what S. Paule expostulateth theron. Where is the wise? where is the Scribe? where is the disputer of this world? hath not God made the wisdome of this world foolishnes? Hereunto hasteneth man, and hereunto commeth his glorie in the ende: which to remember is verie profitable for al men, as Syracides saith, and as Moses wished to his people. For 1.Cor.1. 20. Deut.32.

men

men hauing once numbred their dayes, they be moued to set their mind on wisedome, as Dauid saith: and hauing considered the manifold dayes of darkenes, they will remember God the soner in their youth, as Salomon counselleth: they will cast away the dædes of darkenes, and put on the armour of light, as Paul exhorteth, that whiles the Sunne is not darke, nor the light, nor the Moone, nor the Starres, nor the Clowdes returne againe after the rayne: before man go to the house of his age, and the mourners go about the stréete, and the dust returne to the earth as it was. Thus must we remember our selues. God graunt we forget not our selues. When man forgetteth himselfe and his condition, there is none euill which he will feare to commit. God make vs mindfull of this.

Eccles. 11. 8.

Eccles. 12. 2. 5. 6.

Remember the latter Iudgement

Fourthly, because the houre of death is vncertaine, and yet death which is most certaine bringeth man to the iudgement, and this, as was the other, is a forceable Argument to stirre vs vp, to examine our selues, to cleare our selues, to prepare our selues with Lamps burning in our hands, and loynes girded with staues to the iourney, with watchfull hearts euer listening when the

the Trompe shall sound to the battaile: let vs in any wise imprint this *memorandum* in the tables of our mindes: Our God shall come, and will not be silent. Christ will come in the glorie of his Father, and all the holie Angels with him, sitting vpon the throane of his glorie. Before him shall be brought all Nations to be iudged, and he shall diuide them one from another, as the Shepheard diuideth the Sheepe from the Goates. And we shall all stand before the tribunall seate of Christ, and giue accompts of all that we haue done. Psal. 50. Mat. 25.

Thus Enoch, the seauenth from Adam (as Iude sayth) prophesied, Behold, the Lord commeth with thousands of his Saincts, to giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell speakings which wicked sinners haue spoken against him. This thing did that holie man thinke vpon with due expectation, which said, that whatsoeuer he did, he heard this dreadfull domme ringing in his eares, *Surgite mortui, venite ad iudicium*, Arise ye dead, come to iudgement. Oh remember this ye that forget Iud. vers. 14. 15.

God

God, least he take you away, and there be none to deliuer you. For in deede, when all stand before the tribunall seate of Christ, there shall be no excuse allowed of the wicked, to pacifie the terrible displeasure of the Iudge, when the accusations shall be produced against them. Then neither Goliah with his strength, nor Crœsus with his riches, nor Haman with the Kings fauour, nor Absalon with his beawtie, nor Achitophel with his craftines, nor any worldly man with his vanities, shall be able to preuayle.

5. Lots wife.

The last thing which I sayd we should remember at this time, is Lots Wife, which I referre to the latter part of my generall diuision, whereof I mind to speake (and God will) in the after noone. The Lord God of his mercie graunt vs grace to consider of his goodnes and mercies towards the children of men: to put displeasure out of our hearts, to forget our owne people, and our fathers house, and to worship the Lord by a thankefull and reuerent remembrance of him, of our brethren, of our selues, and the iudgement prepared, that so with the true vse of memorie, we may the better walke in our duties, and tend to the end of

our

our deliuerie, which is to serue God in holines and righteousnes all the dayes of our life, before him, as Zachary singeth, Luc. 2. Luk. 2.
and that which vpon our preseruation is required, as Dauid concludeth, saying: He brought them foorth from Ægypt, with ioy and gladnes, that they might keepe his statutes, and obserue his lawes, Psal. 105. 45. Which, God graunt we may also keepe and obserue, to his glorie, and our comfort in Jesus Christ our Lord, to whome with the holie Ghost, be all honor and glorie, world without end. Amen.

The end of the fyrst Sermon.

The second Sermon.

Lots Wife.

IN the former part, we haue bin incited to the true vse of memorie, by the consideration of the Action commaunded, Remember. Now are we likewise furthered in the same, by the

consideration of the subiect or matter here mentioned, namely, Lots Wife. Neither can it be impertinent to our purpose, if also we call to mind, as well Lot, as his Wife, in whome, an excellent example of Gods mercie appeareth, as of his fearefull iudgemẽts on her: for as when light and darkenes, swéete and soure, fire and water, and things contrarie are compared together, either of them is the better discerned from other. So by the consideration of Lot, and then, by conferring him with his wife, and by noting the contrarie dispositions and lots of them both, we shall in much better sort from either of them learne that, which the holie Spirit, by reseruing their examples for our memories, will suggerate vnto vs.

Lot. From Lot, is there learned the lot of a godly man in this life, with a comfort vnto the godly through the mercie of God on him.

Lots wife. From Lots Wife, is learned the lot of the wicked in this world, with a terror vnto all backsliders and wicked Apostates, by the terrible iudgements of God on the wicked Sodomites, and Lots Wife. Therefore first beholding Lot himselfe, therein consider these circumstances.

1 Who this Lot was.
2 By what meanes he came to Sodom.
3 How he behaued himselfe in Sodom among the vngodly.
4 What entertainement he found among them.
5 How that God loued him, and deliuered him not onely from the sinnes, but also from the punishmẽt of the Sodomites.

We finde in Gen. 11. 27. that Lot was the Sonne of Haran, which was brother vnto Abraham, who was contented (as one beléeuing ỹ Lord) to accompanie his Uncle Abraham, whẽ he forsoke his owne Countrey, and his fathers house, out from Vr of the Caldees, and went soiourning as a Stranger into the land of Canaan, at the commandement of the Lord God. And héereby is he noted to be of the faithfull: as also more effectually by that, when being among the wicked, he neuertheles feared the Lord in all things. The Wiseman, Sapi. 10. 6. calleth Lot, The Righteous man. And S. Peter in his 2. Chapter of his second Epistle calleth him Iust Lot. Righteous in déede and iust both before God and man: Before God, by the forgiuenes of sinne, through mercie and apprehension of righte-

What Lot was.

Sap. 10. 6.
2. Pet. 2.

oulnes by faith. Before men, as well by his godly conuersation and vertues, as also in respect of the wicked Sodomits, before whome, he was farre preferred. Thus was he a righteous man. And heereof it was, that he liued so vnspotted among the wicked, vexing his righteous soule, that he saw the two Angels comming into Sodom, and rose vp to meete them, that he bowed himselfe with his face to the ground, and inuited them gladly to his house, that he entertained them reuerently, and defended them against the rage of the Sodomits: that he beleeued the words of the Angels, and most obediently followed them, departing frō Sodom without desire to retire; that he contemned the sinnes and societie of the Sodomits, and forsaking all the trust of the world, depended onely on the mercie of God, whom he knew to be able and willing to prouide a better habitation for him. But it is a thing worth the noting, how Lot came into Sodom, which was vpon two occasions, the one, by his vnhappie departure from his Vncle Abraham: the other, by the foolish lust of his eye in his vnhappie choice. For as we reade in Gen: 13. 6. when these two godly persons Abraham and Lot were greatly increased,

Gen. 18.

2. How he came to Sodom.

Gen. 13. 6.

and

and their flocks could not pasture together in one countrey, without contẽtion betweene their seruants: it was the counsell of Abraham, that to eschue that inconuenience betweene them, being as brethren, they should sunder themselues and their flocks one from another, and therein he did not sticke to giue the choice vnto Lot, saying vnto him: Is not the whole land before thee? Depart I pray thee from me: If thou wilt take the left hand, then will I go to the right: Or if thou go to the right hand, then I will take the left. So when Lot beheld the Countrey, he perceiued that all the playne of Iordane was watered euery where: for it was (before the destruction of Sodom and Gomorrhe) as the Garden of Eden. And so Lot chose vnto him all the plaine of Iordan, yea, he pitched his Tent euen to Sodom. But *hinc ille lachrymæ*, wo vnto thee seely Lot, for whiles thou goest about to please thine eye, thou woundest thine heart, thou lustest for the plaine, but the bushes inclose thee: thou delightest in the waters of Iordan, but thou art in danger of the fire of Sodom: thou thoughtest thou haddest gotten thee into heauen, but thou art come to the gate of hell. Sodom is faire and fruit-

Lots vnhappie choice.

Aug. de ci. Dei. 21.

Egesippus. full, but thou must not taste of their fruites, for their Apples fall to dust and scinders if thou touch them, their hearbs be hurtfull, and death is in their pot. To be plaine, there is *bona terra, mala gens*, a good Countrey, but a wicked people: for it is truely sayd, Gen. 13. 13. that the men of Sodom were wicked, and exceeding sinners against the Lord. This separation betweene Abraham and Lot, came of contention and strife, a cause of diuision euen among brethren: this contention and strife grew, of the aboundance of worldly wealth, a cause of much discord euen betweene the children of one parentage, whereof there be too many examples, besides commō experience. This choise of Sodom, came of the lust of the eye, which ensnareth many men by the hooke of voluptuousnes, and draweth them to horrible inconueniences, as innumerable testimonies, with semblable examples, and our daily experience do also witnes at the full. Beware of contention about these vayne earthly things, beware of a desire to be made rich, beware of lust of the eye, and pleasure of the flesh, which is in the world (as Iohn saith) and is an enemy to the Lord. And if this good man could not rule himselfe there-

Cause of separatiō.

in,

in, neither eschew some paine thereof ensewing: Let vs not presume to promise our selues safetie and ease in these pricking thornes.

3 How Lot liued there

Now may we see in what sort Lot liued in Sodome among the vngodly. It is a verie difficult thing for a man to escape the infection of the plague, whereas the very ayre is corrupted. It is not easie to touch pitch, and not be therewith defiled, and to stand in the furnace of fire with the three children, and not haue asmuch as a heare burned, is altogither of Gods power, and not of mans wit. Lot is in Sodome, as in a place of infection, as in the pit of pitch and furnace of vncleannesse, and yet is he there righteous among them. Yet as a Lillie among the thornes, as a childe among the Scorpions, and as a woman groning in trauaile, he endureth it. As a preacher of righteousnes, he ceaseth not; as a Pellican in the wildernesse he retyreth not: but preacheth, prayeth, lamenteth, and vexeth his righteous soule: as moued thereunto by their great sinnes, to beholde, how wickednesse was extolled, and vertues trodden downe: how right was exiled, and wrong dealing in price: how sinnes did abound; and righteousnesse, faith and

A cause of Lots sorowe.

truth was scarce found: and he sawe the Angell (whereof Iohn speaketh) Reuel. 10. to put his right foote on the Sea, but his left on the earth, when the wicked seemed more to flourish in worldly sway and estimation than the godly, which had none honor at all.

Aret. in Apo. 10. vers. 1. 2.

The Prophet Ieremie liuing among the like kinde of people, was forced to vexe his minde with their vngodlinesse, and the consideration of their payne ensuing: (as it can not be but a greefe vnto a godly man to see the people so obstinate, indurate and wicked to their own destruction:) and thus he breaketh out: Oh that my head were full of water & mine eyes a fountaine of teares, that I might weepe day and night for the slayne of the daughter of my people! Agayne: Oh that I had in the wilderneſſe a wayfaring mans cottage, that I might leaue my people, and go from them: for they be all adulterers and an assembly of rebels. Hereof was our Sauiour Christ moued to weepe ouer Ierusalem. I would to God the godly men now had not the like occasion giuen them to vexe their godlie mindes: but it is truely sayd, and too truely verified: Loue wareth colde, and the Sonne of man readie to come vpon vs: faith starteth

Ieremy. 9. Lam. 1.

teth aſide and is ſcarcely found but as a pil-
grime on the earth. Tongues are bent as
bowes to ſhoote forth lyes, but for the truth
they haue broken ſtrings: they proceed from
euill to that which is worſe, and care not for
the knowledge of God: neither brother, nor
friend, nor neighbour may be truſted. This
is a cauſe of confuſion and plague, the Lord
of his mercie deliuer vs. See now (I pray
you) what good Lot gayned by his being in
Sodom: his deſire of pleaſures procured
him payne: his hope of friendſhip, nothing
but afflictions. Firſt, being among the So-
domites, he was taken priſoner with his
wife and all his ſubſtance, together with the
Kings of Sodom and Gomorrha, by Am-
raphel King of Shinar, Arioch King of E-
leaſar, Chedarlaomer King of Elam, and
Tidal King of the Nations, in great daun-
ger of his life. Well, the vngodly may bee
ſometimes fauoured by the meanes of the
godly men among them: but this is ſure,
that the godly can haue no good by ioyning
hands with the vngodly, or being among
them. The tares may be ſuffered for a time,
becauſe of the corne: but in the meane while,
the corne is annoyed by the growing vp of
the tares with it. Therfore Pharaos Court

4 His enter-
teynment
in Sodom

Lot had
many af-
flictions
and daun-
gers amōg
the Sodo-
mites.

is no place for Moses to wayt in, nor Putiphars house for Ioseph to serue in, nor Baltazars feast for Daniel to banquet in, nor Nabucadnezars glorie for Sidrach to worship in, nor the open land for Dina to gad in, nor the high Priestes pallace for Peter to come in, nor Sodom a Citie for iust Lot to inhabite in. It is commaunded: Come out from Babilon my people, least ye be polluted with their sinnes, and so take parte of their plagues.

The vngodly can not abide the righteous among them.

And although we learne (as afterward it shall be declared) that the banishing hence of the righteous, hasteneth destruction on the rest; yet cannot the vngodly haue quiet mindes vntill they haue extirpated and rooted out al the godly from among them. The same wee see in this example of Lot, who could not enioy the benefite of any *Supersedeas* among the Citizens of Sodom. He did not only vexe his righteous soule there with beholding their sinnes, but also he was violētly oppressed with their crueltie. They rushed in vpon him saying: Thou art come hether, but as a straunger among vs, and wilt thou bee our Iudge? Thou art no towne borne child, nor citizen of ours, nor of this countrie, thou art not of our societie and

Gen. 19.

companie

companie, nor of our conditions: we did neuer beare thee such good will to make thee a Iudge ouer vs, or to bee tryed by thy determination: no, but wee will deale worse with thee, then with these men, whom thou harborest.

Oh good Lot! couldest thou so long time abide there, where thou couldest neuer bee welcome? What gaynest thou among such vngodly persons? Thou maist say: Only this, a triall of my patience and pietie: An experience of the great might and mercie of the Lord. Such is Lots entertaynment in Sodom. God graunt that his children may be betimes warned to take heed of such entertayners: and that wee our selues be not contented to yeeld hatred vnto them, that deserue to be welcomed among vs.

Another affliction had this good man, which peraduenture did touch him neerer, namely by this, that his owne wife which lay in his bosome, and should of all other be a comfort vnto him, became a griefe and corasiue to his heart.

Lots own wife was an affliction to him.

It was no small griefe to Dauid, that his owne sonne, sought after his life: And our Sauiour protesteth with no little sorow of soule, that the same which eate bread

with

with him, lifted vp his heele agaynſt him. And it may bee, this godly man would not haue ſtayed ſo long in Sodom, had not his wife been a vehement cauſe thereof.

Vnequall yokes.

Here then let vs learne to take heede vnder what yokes ye ſubmit your ſelues, and

Iſa.24.

with what wiues ye ioyne. It was ſayd of the women of the Nations: they will be vnto you, ſnares, prickes in your eyes, and whippes on your ſides: they will allure you, ſeduce you, drawe you to Idolatrie. Did

Nehe.13. 24.

not Salomon the King of Iſrael ſinne in theſe things? Did not the daughters of men

Gen.6.

defile the childrē of God? Was not Iezabell a pricker forward of Ahab to euery miſchiefe? Did not Saule prouide Michol to be a ſnare vnto Dauid? and did ſhe not mocke at him openly? Did not Iobs wife greeue him in the bitterneſſe of his heart? Was not Eſau blamed for taking wiues of the Hittites, a griefe of minde to old Iſaak and Rebeccha? Therefore Iacob was ſtraitly charged by his parents to eſchew ſuch women. Abraham ſware his ſeruant, that he ſhould not take a wife for Iſaak of theſe nations: and a lawe was ratified by Moſes to

1.Cor.7.

that ende. This is Paules charge: Beare not the yoke with Infidels. Let vs take

heede

heede then of vnequall matches. The man which is vnwilling to be drowned, doth not cast himselfe desperatly into the Sea: and it is agaynst nature for a person to seeke comfort of that which by nature yeeldeth corrasiues and griefes. Lots wife being by nature euill, could not do any good to her husband in all her life. A great affliction.

This thing also is general, that the godly, whersoeuer they come, shall be as welcome vnto the worldlings, as water to the fire, as Lot was to Sodom. Christ telleth this playnlie: Ye shall be hated of all men for my names sake. And Iohn his holy Apostle sayth: Marueile not my brethren, though the world hate you. Doth not Cain enuie Abel? Is not the olde world agaynst Noah? Ismael agaynst Isaak? Esau agaynst Iacob? Doth not Saule enuie Dauid for his victorie? Do not the Lords of Babilon hate Daniel for his pietie? Do not all the Nations conspire together agaynst Israel? Yea more yet: though Ephraim deuoureth Manasses, and Manasses deuour Ephraim, yet do not they both ioyne hand in hand to deuoure Iuda the Lords inheritance? As Pilate agaynst Herod, and Herod agaynst Pilate, but both of them agaynst

gainſt Chriſt? what concord betweene fire and water? what peace betweene Chriſt and Belial, may be found? But yet, why doth the world thus hate the children of God, whom they haue rather cauſe to loue? The children of God be brethren at amitie in themſelues, whoſe ſocietie Satan ſeeketh to diuide, that his owne armie may be the ſtronger, and that one houſe may fall vpon another. They be the redeemed from the earth, & from the power of darknes, whome he ſeeketh againe to drawe vnto him: they follow the Lamb whereſoeuer he goeth, to the great griefe of Satan: they be not of the world, but choſen out of the world, therefore they be hated, but haue the worldlings any iuſt cauſe of hatred giuen them? no truely, for as Chriſt was hated without a cauſe of them that ſhould haue rather loued him, ſo are his children. Yet they alleadge cauſes alſo for themſelues, whoſe imaginations, the Wiſe man deſcrieth in his 2. Chapt. of the booke of Wiſedome: where he telleth, that the vngodly being not fully perſuaded of a better life after this, and therefore minding to take their full of pleaſure heere in deſpight of Gods threatnings, & in contempt of his promiſes, without any cõtroulment or con-

Sap. 2.

tradiction

tradiction of the righteous, which can not but speake against them, they thus resolue and conclude against the righteous, Let vs oppresse the poore man that is so righteous. Will ye oppresse, nay rather, deale iustly. Will ye hurt the poore: nay rather helpe him. Will ye do violence to the righteous man: nay rather do him good. But ye will not be restrained: ye will oppresse him, and why: he is not for our profit: he is contrary to our doings: he checketh vs for offending: he accounteth vs transgressors of discipline: he bosteth himselfe of the knowledge of God: he saith he is Gods sonne: he is made to reproue our thoughts: it greeueth vs to see him: his life is not like other mens: his wayes are of another sort: he accounteth vs as bastards: he abhorreth our wayes: he commendeth only the latter end of the righteous, therefore we will examin him with rebukes and torments, we will condemne him to a shamefull death. Alas ye miserable caitiffes, be these your profound arguments: Indeed these beseeme him that saith in the pride of his heart, *Sic volo, sic iubeo, stat pro ratione voluntas*: I will haue it so, so I commaund it to be done, my will is an argument forcible ynough.

ynough. This is the manner of dealing of the worldlings against the righteous: So is Lot entertained. Now seeing the case thus standeth, oh how ready should the godly be to ioyne together, and liue in concord together: a thing both godly and profitable, as Dauid singeth, *Ecce quam bonum, &c.* for the house is not desolate, nor the kingdome confounded, where loue and concord dwelleth and raigneth. It is good for birds of one flight to flye together, chickens of one hen to couch together, sheepe of one fold to flock together, strings of one instrument to sound in harmonie together, members of one bodie to ioyne together, and Christians of one calling to loue together, as sonnes of one father, brethren of one Christ, and Saints of one God. This is expressely commaunded by Christ: this is the badge or recognizance whereby we be knowne, and heereby we be assured of our translation frõ death to life, as S. Iohn saith. And the Apostles speaking heereof, lay oftentimes our Sauiour for a patterne before vs, who commaunded his Disciples to loue together, as he had loued them: that was (as one noteth) *Veraciter sine simulatione: prudenter sine corruptione: temperanter*

The godly are to ioyne together in loue.

sub

ſub Dei dilectione: generaliter ſine exceptione. That is, without ſimulation truly: without corruption wiſely: vnder the loue of God temperately: without exception generally. Heere is not taught the loue of Cayne to Abel, of Saul to Dauid, of Iudas to Chriſt: but heere is the loue of Dauid to Ionathas, of Ruth to Naomi, of Paul to Barnabas, of Chriſt to Iohn. Againe, heere is taught to loue not the errors, but the vertues of our brethren, to hate the ſinne with loue of the perſon: to loue not for wealth, nor fauour, nor ſtrength: but for that he is thy brother a Chriſtian. Yet ſo as this loue muſt not exceede the loue of our God, whome aboue all things we muſt loue: that in regard of that, we muſt euen forſake all other things which may hinder vs from the ſame. For whoſoeuer loueth either father or mother, wife or children, yea, or his owne life, more then me (ſaith Chriſt) is not worthy of me: heerein then is temperance learned. Let vs loue hartely, but yet in the feare of God: and vnder his loue, yet ſo reuerently, as we may honor God in our loue. Laſtly, we are taught by this rule, to loue generally. I ſay not all men alike: for although God in mercie maketh his ſunne to

shine aswell on the euill, as on the good: and so they feele as it were the beames of Gods loue, whereof they be most vnworthy: yet hath he euer had an especiall loue to his own children. The household of faith must be preferred before the worldlings, as Iacob before Esau, Isaac before Ismael. Abel before Cayne, Dauid before Saule, Salomon before Absolon, Iohn before Iudas, but I speake heere only of the brethren. This rule is enioined to the flock vnder one shepheard, to loue and embrace, of what nation, kinred, tong or sexe soeuer they be. Thus let vs loue without exception, so shall we yeeld and obey as good childrē to our heauenly father: so shall we shew our selues his schollers: so shall we assure election to our selues: so shall we be strong in our selues: so shall we withstand our enemies on euery side, and shine as lights in the middest of a crooked generation, and thus haue we seene the entertainement of Lot in Sodom.

The deliuerie of Lot.

Now are we to consider, how that this good man, notwithstāding the hatred of his Citizens, obteined the loue and mercy of the Lord, through whom, not only himself was wonderfully deliuered from destruction, but also his aduersaries for a time fared the better

ter for his presence. It may be that now the prayer of Abraham had his effect in this, that God destroyeth not Lot with Sodom. For it is said, that God remembring Abraham (and therein his prayer) toke Lot out of the middest of the ouerthowe. Heereof it was, that God was mercifull vnto him, and therefore sent his Angell to deliuer him: yea and when he delayed, the Angell did euen perforce constraine him to flie. But so much the rather, in that Lot was also a righteous man: whereof Dauid argueth (no doubt) among the semblable examples, I neuer sawe the righteous forsaken. And why Gen. 18. should not the Iudge of all the world do according vnto right? and who is righteous? euen Lot, in that by his faith he obteined mercie: and therefore he is saued (though by nature sinfull) yet by the mercie of the Lord made righteous. But frō what other example might Dauid gather this assurance? was not Noah saued from perishing by water, with his family, when all the world was ouerwhelmed? was not Abraham and Sara preserued in a strange land? was not Isaac wonderfully preserued by the Angell, when his father held vp the knife to haue killed him? was not Iacob

P. Mart. in Gen. 19.

Gen. 18.

Lords prouidence, heere is his fault & fall: such is mans wisedome, and therevnto it tendeth: a note of disgrace in so godly a man. But God is yet mercifull vnto Lot, yea and spareth for a time Sodom through him. And heere obserue, that whereas the Lord stayed the wrath of his rod from his enemies, still time that Lot was gone out of Sodom, least happely the righteous had perished among the wicked, which God forbid, as Abraham praied. So do we see that commandement of the tares heere verified, Let them yet alone, least whiles ye weed out them, yee pluck vp also the corne. The Angels said plainely to Lot, whē they willed him to hasten vnto Zoar, We can do nothing vntill thou be come thither. And this is a generall thing, that whē God determineth to extirpate and roote out Nations, Kingdomes, and people, he first taketh away the godly from among them, and leauing only a confused heape of vngodlie persons, a free passage is giuen to the execution of his iudgements. When we see therefore that good men do slide from vs, let vs feare of a iudgement ensuing, & with repentant hearts turne vnto the Lord, and crane mercie in time conuenient. The Pro-

When good men be taken hence, plagues may be feared to follow.

phet Ezechiel telleth, that when the Lord could find no zealous man among them Ezech. 22.31. he powred out his wrath, and consumed them. Isaiah saith, that the righteous men do dye, and be taken away from the euill that commeth after them. Isa 57.1. And Dauid witnesseth, that the godly men be gone, and the wrath of God recompenceth the remaynder. Psal. 12. Examples hereof we haue many. Among which we remember, that when Noah was gone from the world, and was enclosed in the Arke, the water foorthwith fell downe vpon the world, and drowned it. Noah. Whē King Hezekiah was layde to his Fathers in peace, the plague fell downe vpon Iuda, which the Lord had by promise restrained all the time of his life. Hezekiah. The like in effect is mentioned of Iosias, Christ & his Apostles being departed from Ierusalem, and not one left there, but counterfeit Iewes, and notorious euill sinners, all the plagues that tended to the vtter destruction of that City, immediatly followed, Thy house is left desolate, for yee shall not see me hencefoorth, &c. So heere, Lot the righteous man, being gone out of Sodom, the Lord rained vpon them fire and brimstone from Iosias. Christ and the Apostles. Matth. 22. Lot.

Aug. de ciu. dei. 21 Solinus. Egesippus.

heauen, and consumed them all, and their Countrie, as many auncient Testimonies, especially the holie Scripture reporte.

The consideration hereof might moue euen the vngodly, to wish for and desire the peace of Ierusalem, & gladlie to entertayne and retayne the societie of righteous Lots among them. And when they perceiue them departing, to dread great iudgements imminent, as the daughter of old Eli did, who

1. Sam. 3.

hearing that the Arke of God was taken away from Israel, cried out in great feare: Now is the glorie gone from Israel, for the Arke of God is taken away! And thus much for the person of Lot.

Lots wife.

Now are wee come to the view of Lots wife. Wherein wee are to consider: 1 First, 2 what she was. Secondly, what sinnes are 3 chiefly noted in her. Thirdly, what was her plague or punishment.

This woman by all likelihood was of the Cananites, but farre vnlike the woman of Canaan that cryed after Christ for her daughter. And it may easely bee gathered that Lot maried this woman either in or about Sodom, whereas he pitched his tent: partly for that wee do not finde in the historie that she came thether with him, as Sarai

did with Abraham: partly for that she had such an earnest desire to stay, and dwel there among them. And it is true, that notwithstanding the commaundement of God to the contrarie, some Canaanites are not onely dwelling, but also ioyning vnto them of Israel: which cannot do them any good, but euill as long as they liue. As long as the godly man soweth corne in this world, will the enuious man cast in his tares among. While the net is in the Sea, the bad fishes wil be taken together with the good: whiles the Mustard seede groweth vp to a tree, the birds of all sorts will rowst vnder the same. The beastes of al kinde will be found in the Arke, and Cham wil couch betwene Shem and Iaphet, and growe to a mightie nation to diuide their Tabernacles asunder: that now the Lords flocke, in respect of all the rest, is called little. As if the Lord had chosen of all birdes one Doue, of all beastes one Sheepe, of all trees one Cedar in Libanus: of all pittes, one Riuer Iordan: of all hilles one Sion: of all people, one Israel: of al Cities, one Ierusalem: & out of all Sodom, Lot: but not Lots wife. As all the world to Noah: all Baals Priestes to Elias. all the rebellious Israelites to Ioshua. All

Canaanites bee mixt with the Israelites.

Gen. 10.

Ios. 24.

Ierusalem to Christ and his Apostles. So is Sodom to Lot, yea and with them his owne wife. This is not Sarah to Abraham, nor Rebeccah to Isaak, nor Hester to Ashuerus, nor Susanna to Ioachim, nor Elizabeth to Zacharias, nor Mary to Ioseph: but here is so heauie a yoke, as good Lot could not well beare, and such a burden as he was not able to bring forth from Sodom to Zoar. Here is a curst Xantippe to a learned and patient Socrates: here is a murmuring Annah to an holie Tobiah, yea more yet than that: here is a disdaynfull and mocking Micholl to a zealous Dauid, and a cursed woman to a blessed Iob. But wee may note in her some particular sinnes, and eschew them the better by the consideration of her euill successe for the same.

1 Infidelitie

First we note in her infidelitie. For she beleeued not the words of the Angels which sayd: We be come hither to destroy this place. And herein she ioyned hands with all her kinne in that citie, who esteemed the report of Lot, touching the wordes of the Angels, as fables vainely inuented: or shee thought ẏ God would haue spared so beautifull a thing, notwithstanding the Angels wordes. So Thomas was incredulous, and

would

would not beleeue the words of them which sayd, they had seene Christe after his death, But yet blessed are they, which haue not seene, and yet haue beleeued. Sarah, that woman is commended for her fayth by the Apostle. The wife of Manoah also is commended in that shee beleeued the Angels words to her. Anna also the mother of Samuel, Rahab, Ruth, Mary, Martha, Elizabeth, Damaris, and other like women are for their faith praysed: but Lots wife is diffamed by her unbeleefe.

Heb. 11.

Iudg. 13.

This is the subtiltie of Satan: first to pull out faith from mans heart, which being once gone, he knoweth that man is neither able to resist him, nor to quench his sterie dartes. He doth therein as the Rauen, which first picketh out the sheepes eye, and afterward deuoureth his bodie: And faith is in a man, the eye of the soule. Satan knoweth, that faith is the pillar whereon our building standeth. Therefore he shaketh it to cast downe our building. He knoweth that faith is as a Tower which giueth vs two aduantages agaynst him: namely, to defende our selues thereby from him, and to cast out from thence the strokes of thundring Ordinances to annoy him. Therefore he first

Satans craft to take away a mans faith.

aymeth

aymeth to our faith.

Heb.11. Ephe.6. 1.Pet.1. Rom.9. 1.Cor.10. Rom.11. The Apostle shewing the commodities of faith by the examples of Abraham, Isaak, Iacob, Sarah, and other Saincts, doth thereto oppose the infidelitie of such as haue thereby purchased iust paynes for recompence. Adam by his vnbeleefe, with Eua, were cast out of Paradise: the Iewes wanting faith could not come into the land of promise, but perished in the wildernesse: he that beleeued not the Prophet, was trodden on in the gate of the Citie: Zacharie was dumbe because he did not beleeue the worde of the Angell: the Apostles were checked for their vnbeleef, and Lots wife is plagued.

Io.16. The world is reproued for sinne by the holie Ghost, because they beleeue not: as if vnder this one sinne al other sinnes were comprehended, and well worthie: for without faith it is impossible to please God, seeing whatsoeuer is done, is sinne. The Iewes, by their vnbeleefe, were not onely vnworthie that Christ should worke any myracle among them in his owne countrie: but also they alienated the fauour of God from them and their children. This is a grieuous sinne.

Let vs take heed of vnbeleefe and eschew the paynes thereof, by a perfect faith in Christ.

Let

Let vs beleeue the voyce of the Angell: let vs hearken vnto our greate Archangell Christ and his word preached by his Ministers, that wee may beleeue: for faith commeth by hearing, and faith hath more commodities, than I am able to expresse at this time. When Satan desired to sift vs as wheate, Christ prayed that our faith might not fayle. The Lord therefore helpe our vnbeleefe, and encrease our faith in vs euermore, that thereby we may hasten from Sodom with righteous Lot, and not stay, or turne thether agayne, to perish with his vnrighteous wife.

Secondly, in her is noted the sinne of disobedience. Lot obeyed the voyce of the Angels, and departed from Sodom, without retyre or looking backe: but she disobeyed that voyce in looking backe. And no marualle, for she beleeued not. For obedience is not expected from infidelitie, no more than the standing of an house without a foundation, or sweete fruite to growe on the tree that hath a bitter roote. She would not come forth to Zoar to saue her selfe there. She looked back to Sodom. Though obedience be better than Sacrifice, as Samuel sayd to Saule, & to hearken is better than the blood

2 Disobedience.

of

of Goates, and disobedience is as the sinne of witchcraft: yet she obeyeth not, she hearkeneth not, but rebelleth. Although it was commaunded by the Lord, enioyned by the Angell: and obedience hath a promise of the best thing in the lande, and disobedience a commination of plagues which surely ber performed, and that not the hearers of the lawe be iustified but the doers: yet is she disobedient. Would to God, the most part in these dayes did not followe her therein. Take heede of the iudgements thereunto belonging. Saule for disobedience is reiected, and his kingdome taken from him. The man of God was slayne of a Lion, because he did eate bread in the old Prophets house, contrary to Gods expresse commaundement. The good King Iosiah, in that he obeyed not the Lord, speaking out of the mouth of Neco King of Egypt, yet a wicked King, was striken that he dyed. The fathers in the wilderneſſe perished through disobedience, yea and many that did things with a good intent, yet disobediently, were surely reproued and punished. Vssah touched the Arke as it was falling, with entent to stay it but it appertayned not to him, therefore is he striken. Nadab and Abihu the sonnes of

Gen. 19.
Deut. 28.

1. Sam. 15
1. Kin. 13.

Aaron

Aaron toke straunge fire in their Censors, thinking they did well, but being contrarie to the commaundement, they haue therfore a grieuous punishment. In these, yea euen in these persons was this sinne punished. But what of that? Shall we then thinke to escape vnpunished for the like, yea and greater breaches of Gods holie commaundement? If he that despiseth Moses law dyeth without mercie vnder two or three witnesses; of how much greater punishment suppose ye shall he bee worthie of, which hath troden vnder foote the Sonne of God, and hath counted the bloud of the Couenant, wherein he was sanctified, an vnholy thing: and hath done despight vnto the Spirite of grace? The time is come that iudgement beginneth at the household of God: and if it begin there, what shall be the end of them that beleeue not the Gospell? I begin (sayth the Lord) to plague the Citie whereon my name is called, and thinke you, I will suffer you to escape? No, ye shall not go quite. Take heede then of this sinne of Lots wife. Wee do reade of other women, which haue gotten both fauour and commendation by obedience to GOD and their owne husbands; but Lots wife looseth

Heb. 10. 20 29. Deut. 19. 15. 1. Pet. 4. 17. Ier. 25. 29.

all

all good reporte, yea her life and health too, through disobedience.

Pride. 3 The third fault we note in her, is Pryde: this thing did the deuil ioyne to infidelitie & disobedience of Euah; who would willingly be as God. So this woman aspiring aboue degree, therby contemneth the simple estate of her owne husband, and the worde of the Lord. Oh how much better had Christian humilitie beseemed her! It is the best ornament of a faithfull person. Abraham was beautified therewith, when comming before the Lord, he accompted himselfe vile dust and ashes, vnworthie to speake vnto his Maiestie. This Dauid also had, when he daunced bare before the Arke, though Micholl his owne wife disdained him thereat. This vertue did Christ himselfe embrace, who oftentimes fell on his face to the earth, when he prayed, yea and yeelded himself to the great contempt of the Crosse. Humilitie lifteth that vp into heauen, which pryde allayeth to fall downe in hell. The humble and lowe degree of Mary the Lords handmayd is esteemed, and she accompted blessed: the poore Publican is iustified, Dauid obteyneth mercie: but the proude pharisie Antiochus, Senacherib, Herod, and other

proude

proude persons haue been cast downe. Lots wife in her pride disdayned the vocation of her husband, she contemned the Countrie whereinto he was going from Sodom, she thought scorne to make such a chaunge, and to endure in steede of pleasure affliction: for delicate fare, hunger and colde: for ease, trauayle: for fine apparell, Camels hayre: for seeled houses, Caues of earth: for Iuorie beddes, the harde stones, or grasse in the fieldes: in steede of companie, solitarinesse: for mirth, mourning: and sorrowes for solace. She disliked now after so many wealthie pleasures in Sodom, to become as a Pellican in Wilderneſſe, as a doue alone mourning, as the sparrowe on the house top sorrowing. She could not abide that, for there is nothing more contrary to the crosse of Christ, than Pride. Except ye humble your selues and become as children, ye cannot enter into the kingdome of heauen, sayth Christ.

Pride bringeth men with speede to Babel, yeeldeth confusion, shame and fall. I would to God there were not found too many possessed with this deuil among vs, who, albeit they bee called Christians, whose

meekeneſſe they ſhould followe, do yet in the pride of their hearts diſdaine ſimple Ieſus and his word, and that were it not for the loue of worldly eſtimation and wealth, would euen openly contemne the profeſſion of humble Ieſus. The Lord ſtop the great inconuenience of this ſinne, to the caſting downe of proud Lucifer and his members, that the glorie of Ieſus Chriſt might be the better embraced euen in humilitie.

4 Worldly pleaſure.

Another fault we note in this vngracious woman: that is, wanton and worldly pleaſure, which was of force to withſtand her proceeding. Sodom was a pleaſant Countrie, as the garden of Eden, ſo well watred, and the Apples and fruites therein moſt beautiful to the eye. And hereon Appetite take occaſion to contend with reaſon, and in her preuayled, that with Medæa ſhe could now diſpute, and thus reſolue: yet wil I follow my pleaſures, be they neuer ſo noyſome, and eate theſe apples be they neuer ſo venimous, though I ſee that which is wholſomer and cannot but commend it. Theſe ſnares doth Satan caſt before the hungrie foules to take them, & merily ſingeth when he deceiueth. The Syrenes ſing

Video meliora proboque, &c

ſweet-

ſweetly, the Lamæi ſhine beautifully, the Serpent ſuggeſteth ſubtiltie, and the deuill promiſeth al the glorie of the world to them that worſhip him.

But they reaſon for themſelues and will coyne excuſes, although he that had maried a wife had none excuſe at all: Shall I abandon worldly pleaſures? I am yet but a yong man. Shal I not haue a wanton eye? I am but a girle. Shal I loſe the aſſurance of my delights here, and truſt to an vncerteyntie? Take heede, O yong man: and knowe that an accompt ſhall bee called of thy youthfull peeres: and a payne will enſue theſe pleaſures. The Apples of Sodom bee fayre to behold; but touch them, and they fall to ſinders: and the ſtinging Hydra lyeth vnder the golden ſwarth. Remember, that Heuah loſt the true pleaſures of Paradiſe, by following her pleaſant appetite. Eſau for a meſſe of pottage, and his worldly pleaſure, did loſe both the birthright and bleſſing: the man that had wedded himſelfe to his delights, could not enioy the beneſite of the mariage feaſt: and Lots wife for the wanton pleaſures of Sodom, loſt the ſaftie of Zoar, and turning from heauen, was deuoured of Eccle. 11.

hell. Remember what our Lord sayd: Whosoever loveth either father or mother, wife or children, or any thing in the world more than me, is not worthie of me. And remember what father Abraham sayd to the proude rich man in hell: Sonne, (sayth he) remember that thou in thy life time haddest thy pleasure, but contrariwise Lazarus received paynes: but now he is comforted and thou art punished. Arguing a matter of Justice to giue torments and paynes after death to them that haue giuen themselues to pastime and pleasure in this life: which also S. Iames in a manner confirmeth in his 5. Chapter. Remember that Moses hauing hereof right consideration, did not only put off his shoes from his feete, the clogges that might haue hindred him from comming to the Lord and from doing his duetie: but also he chose affliction with the people of God in the wilderneſſe, before the pleasures of sinne in Egypt for a season. The Lord in his mercie perſwade vs with Iaphet to departe from the societie and pleasures of Cham, and so dwell in the tabernacles of blessed Shem, that we may not serue the deuill among the

Iam. 5.

Exod 3.

Heb. 11.

manie of this world in these vaine and fleshlie pleasures, which confounded Sodom, and with them Lots wife.

Further, wee note in this woman a distrust of Gods prouidence mixt with worldly carefulnesse; inconueniences which alway followe infidelitie. O woman, thou distrusting one thing, takest care for many things. Doest thou thinke, that the great omnipotent God is not thereby ritch and liberall, mightie and most willing to prouide for his children? Could not he haue giuen thee enough without Sodom? And wilt thou distrust him and care for thy selfe without him? Wilt thou looke backe to the things left behinde thee in Sodome? The Hebrew text hath it thus, ותבט אישתו מאחריו that is, his wife looked back behind her. Which the Greeke translation yeeldeth, ἐπέβλεψεν εἰς τὰ ὀπίσω. that is: She looked backe, or had respect to the things behind her, or on that which she had left in Sodom. She thought that God would not haue so well prouided for her, elswhere, as she was prouided for in Sodom, therfore she had a carefull desire of the things left behinde her, and a mind to prouide for her self.

5 Distrust of Gods prouidēce & worldly carefulnes.

Thus the Israelites in the Wilderneſſe, diſtrusting God, wished for the fleſh and fare of Egypt agayne. Oh that she had remembred the goodneſſe of God to Abraham and her owne husband Lot. She neuer sawe the righteous forsaken, nor his seede to begge. Behold, he feedeth the yong Rauens that crye vnto him: and will he not feed his own children? Do bodily fathers offer vnto their childrē not stones but bread, and not Scorpions but fishes: and shall not our heauenly father giue good things to such as aske thē of him? Shall the birdes feede their Chickens, and the beastes their young, and will not he feede his children? O woman, what meanest thou? Would to God this maladie had not also infected vs; then would we not by such indirect meanes as wee vse, endeuour to prouide for our backe and our bellie: then would wee not so murmur agaynst God, as we do with mindes neuer content. But some do decipher themselues hereby to be not true sonnes, but bastards. For if we assure our selues to bee his children, and he our father, then also do wee assure our selues of his prouision for vs, that he keepeth vs, as the apple of his eye, and not suf-

fer

fer one hayre of our head to perish, much lesse our life. He fed Eliah by the ministerie of Rauens: he sent meate to Daniel in the Lions denne: he fed an hundred Prophets by the hand of Obadiah in Caues: he gaue water to Sampson from the Jaw bone of an Asse, and honie from the dead carcasse of a Lion: the widowes had their oyle and flower encreased in the famine. He gaue Manna from heauen, water from the Rocke, and Quayles from the ayre vnto the Israelites. In Samaria there is plentie of flower on a sodayne: and our Sauiour Christ feedeth sometime 4000. sometime 500. persons with fiue loaues and two fishes, and yet more is taken vp in fragments, then was layd downe in the whole. Why then should we murmur? Why should we excessiuely care for the morrowe and vexe our mindes? Let vs rather applie our vocations according to the rule of his word with the ordinarie and lawfull meanes, and affixe our mindes on him and trust in his mercie, knowing that man liueth not by bread only, but by euery word that proceedeth out of the mouth of God. The Israelites cryed for flesh, they haue it and dye thereof for their

murmuring diſtruſt. And ſo Lots wife diſtruſting God, ſhe murmureth in mind, ſhe bendeth back, as though her owne care had been better than Gods grace for her ſafetie: but ſhe hath a reward. Remember her diſtruſt and worldly carefulnes.

Another fault we find in this faithles woman (as cords of vanitie do euer linck together to pull men from God,) and that is foliſh pitie, which is alſo too common among vs. She was moued for her friends and old acquaintance, whoſe companie and conditions ſhe loued, which ſhe ſhould rather haue hated: and ſhe thought it a pitifull thing, that ſinners ſhould be puniſhed. I hate thē (ſaith Dauid to the Lord) that hate thee, and am grieved with them that riſe vp againſt thee: being perſuaded that he only ſhould dwell in the Lords tabernacle, and reſt vpon his holy hill, in whoſe eyes a vile perſon is contemned. Therefore he ſaith againe: I have hated the companie of the evill, a froward heart ſhall depart from me, I will knowe none evill perſon: for thus ſaith the Lord, There ſhall no deceitfull perſon dwell in my houſe. Let Magiſtrates take heed of fooliſh pitie. Remember how

6 Foolish pitie.

Pſa. 101. 3

Pſal. 15. 4.

Pſal. 26. 5.

Pſa. 101. 7

how King Saul for pitying Agag the Amalakite, was reproued and plagued: that Achab, for letting go of Benhadad King of Siria, was reprehended & endangered. On the other side: Remember what Iehu did to Iezabel and the wicked house of Achab, without compassion, and that he was promised by the Lord for doing this thing, his sonnes should surely sit on the throane after him to the third and fourth generation. Remember also, what a good report zealous Phinehas obtained, whē with his sword he slewe Zimri and Cozbi, and ceassed the plague, which was accounted vnto him for righteousnes throughout all generations. And it is for euery man to be zealous in the Lords cause with Christ (who was deuoured with the zeale of his fathers house) not to giue ayme to sinne, nor suffer the honor of the Lord God of Israel to be prophaned: but to desire with heart the conuersion of sinners, to withstand their open abhominations, to reproue sinne, and by lawfull meanes to seeke the execution of iustice against sinne: euery maister in his house, euery father in his family, and euery true Christian in his place, is to take heed that

he withstand sinne in his seruants, in his children, in his brethren, though with reprehension, with due correction, and the lawfull execution of the rod of iustice, as the case or cause shall require without foolish pitie. But how negligently this is obserued, the verie streetes of the Citie do testifie, when as seruants, children, and those that should knowe how to measure their words with discretion, be nothing fearefull to sweare and blaspheme the holy name of God in their common conferences: neither do they shame to commit sinne openly as Sodom did, and there is found no iust Lot to reprooue them: but there be found too many maisters, fathers, and others, that with Lots wife will rather giue eyme vnto their vngodlines, and be vnwilling in hart that any correction, reprehension or punishment at all should be giuen them; Remember Lots wife.

7 Slouth, and negligence.

Another fault is found in this vnhappie woman, slouth and negligence in hir iourney forth. There is none excuse can be admitted against the Lords commandement, neither the stammering tong of Moses that could not speake, nor the tendernes of Ieremy being but a child, nor the simplicitie of Da-

uid the least among his brethren, nor the pouertie of Gedeon so meane, nor the bashfulnes of Ionas so fearefull, nor the former life of Saul a persecutor, may iustly offer excuses of delayes in their lawfull vocation. But séeme the thing neuer so hard, strange, obscure, vneasie or impossible, if the Lord once bid vs to proceéde, we may not bée slacke nor negligent, nor refuse to obeye. Note this.

And this is taught vs by many examples: Peter in prison is commanded to rise vp quickly, and so he did. Zacheus being called from the figge tree by our Sauiour, he cõmeth downe quickly. The children of Israel did eate the Passouer hastely as they were commanded, and Paul doth the worke of the Lord without negligence, as the Spirit moueth him. We must strike whiles the iron is hoate, and seeke the Lord whiles he may be found, for the tyde tarieth for no man. We must knock in time, and enter in before the gate be shut: for there is a time of mercie, and a time of wrath: of mercie, whiles Abraham praieth, and Lot is yet in Sodom: of wrath, when Abraham ceaseth to pray, and Lot is departed. Do not then say, when ye are called by the word of the Lord Acts. 12. Isa. 55. Eccles. 3. 1.

Lord to come to him: I am but young, and too young to serue God yet: I will serue him when I am old: say not, I will first go and burie my father, I wil go & bid thē farewell at home: neither make delayes or excuses by buying Oxen, tyning farmes, marying wiues: but to day, if ye will heare the Lords voice, harden not your hearts: The Lord promiseth not to stay for you till to morrow, though he promise that at what time soeuer ye repent, he will forgiue you. Therefore delay not, he only winneth the goale that runneth swiftly, he obtaineth the victorie that striueth valiantly, he entreth into the gate, that waiteth carefully, and he is heard worthely, that craueth timely. Runne then, make haste, the day is at hand, the time is vncertaine, the enemie is strong, Sodom is sinfull, the Angels be come to destroy the vngodly, the cale is taken, the Lord is not intreated, the nomber of the godly is small, there is none to stop the Lords wrath, nor one to stand vp in the gap for the Cittie that can be heard, and the fire will not be quenched, therefore it is more then time to flye hence. Heereat Lot with his two daughters do runne hence with his seede, but

his

his wife hath many heauie clogs, she is slouchfull, negligent, full of delayes, and is ouertaken with destruction.

Lastly, this vngodly Woman being by the deuill, the world, and the flesh, so mightely hindered frō the good course, now thereby in the end maketh shipwrack of all together: for she doth apostate and turne backe from the Lord to Sodom. There be two kinds of returnes, the one good & commendable, the other wicked and abhominable. It is a good thing to turne vnto the Lord, and to change our selues, διὰ μετάνοιας, by true Repentance, to amend & become new creatures in Christ. This is that new birth which Christ sheweth to Nicodemus, Iohn. 3. and this bringeth mercie and forgiuenes in Christ, righteousnes, holines, and eternall glorie. But it is a dangerous thing to turne back againe, being cōparable to the dog that resumeth his vomit againe, and to the sowe being washed, to her wallowing againe in the mire. She went from Sodom, and seemed to procēde well for a time with her husband: but she should also haue quite forgotten her owne people, and her fathers house: she being in the feeld,

8 Apostacie.

2. kinds of returne.

should

should not haue turned backe to that she left in the Citie. Heere be two in one bed, the one receiued, the other forsaken. An hypocrite giueth a shew of that which is not: so did Lots wife: but now it is apparant what she is, when with Demas she leaueth Paul, and turneth back to Sodom ward. Nothing feigned is of continuance, nor an hypocrite can long conceale the malice of his mind, *Quis enim celaverit ignem?* Cayne gaue a faire shew for a time, he sacrificed as Abell did, though not with Abels heart. King Saul shewed many resemblances of vertue, but whereunto that grew, it appeared plainly in his disobedience. King Ioas in the lifetime of Iehoida the Priest, by whome he was instructed, proceeded with commendation: but Iehoida being taken away, he plainely deciphereth himselfe, by murthering the Prophet, and committing wickednes against God. Absalom stale away the hearts of the people: Oh that I were King (saith he) then would I do iustice? but his hypocrisie in the end appeered most publikly. Iezabel had her Prophets, and when Naboth should be put to death, she pretended holines by proclaiming a fast, &c. but her wicked-

An hipocrite.

2. King.

wickednes is bewraied and punished. So Herod pretended a desire to go and worship Christ, whē he determined to murther him: and Iudas was for the poore in open shewe, because he bare the bagge, and would deceiue the poore. Thus the verie Deuil himselfe being most execrable wicked, will yet transforme himselfe into an Angell of light, till he hath brought forth the lumpe of his lewdnes, to the dishonor of God, and hurt of men:

Et gaudet se nesciri, & sua facta lateri:
Et nocuisse tamen, sed non nocuisse videri.

And so secretly doth he wrap vp his deuises, that when he hurteth most, he will pretend greatest honestie. And thus Lots wife bewrayeth her secret folly in the end, by her bending backe. She now fully declareth what she is, by forsaking her vocation and backsliding.

Learne heere by the way, that the worke of the Lord must not only be taken in hand, but also continued: in token thereof, Ioseph hath his long coate, and the verie tayles of the beasts were sacrificed with their bodies, and he that is vnworthy, and continueth not in his calling accordingly, hath this censure layd

The work of the Lord must be continued

laydon him by the holy Ghost, *Episcopatum eius accipiat alter*, Let him be taken away, and another put in his place.

Acts.2. Psal.109.

It had bin good for thée, thou Wife of Lot, to haue called to mind thine Aunt Sarah, Abrahams Wife, who béeing faithfull, denied not, but most willingly consented to follow her husband at the commandement of God, from Vr of the Caldees, with a long iourney and great danger, into an vnknowne and strange land, to her great commendation, and how that God had euerie way prouided mercifully for her, but she forgat all, being blinded with impietie: I pray God we be not forgetfull with Lots wife.

There haue bin many good women.

We haue heard of many good women sithence then, that do teach vs continuance, and an obedient willingnes in our duties. What is said of Rebekah? she left her fathers house, and accompanied Abrahams seruant vnto Izhak her husband with great chastitie: also Leah and Rahel the wiues of Iaakob came with him from their fathers house willingly: Naomi goeth with her husband Elimelech into Moab, when foode wanted in Israel. Moreouer, Rahab of

Ierico,

Iericò, Zipporah the wife of Moſes, Anna the wife of Tobias, and Sarra his ſonnes wife, Mary the mother of Chriſt, and many other good women, haue moſt worthely declared their faith by chriſtian conſtancie: thus ought we to do: and ſo ſhould Lots wife haue done: for theſe women before mentioned, were righteous in their liues, and be in memorie with the Saincts: but this vnhappy woman by bending backe from her husband, and ſo from God, is noted to be vnrighteous and infamous among the reprobate for euer.

Oh that we were free from ſuch women! and all men from their infections: but it is to be feared, that to manie in theſe our dayes, euen now whiles the Goſpell is yet preached, and the Sonne of righteouſnes giueth vs light, do refuſe to follow their husbands, and them that are willing to further them, I will not ſay into the mountaines, but euen into the Church where the word of God is preached. If Lots wife was punished then for that, alas what iudgements remaine for theſe? This I ſay, to take heede of backſliding. Remember the iudgements of God on ſuch hypocrites

and Apostates. Remember Lots wife.

3. The punishment of Lots wife.

This wretched bodie escapeth not without her rewarde and punishment, and so much the sorer is she plagued, for that once she began to followe, but afterward looked backe and forsooke him. It had been much better for her neuer to haue come forth from Sodom, then being come foorth agayne to returne. Of this turning about speaketh the Apostle to the Hebrewes, Chap. 6.4. and Chap. 10.26. saying: It is impossible for such to bee renewed by repentance: for there remayneth no more Sacrifice for sinnes, but a fearefull expectation of the Iudgement, and violent fire which shall deuoure the aduersaries: This is a terror to them that consider both the sinne and the iudgement: but a bitter hell and torment to them that feele the same. Let the Magistrate, the Minister, the people, the citie, the countrie, and our whole land by the due consideration hereof bee humbled in feare, and pray heartely to the Lord to deliuer them from this outragious euill.

Lots wife is plagued: but doth not her husband herein helpe her? Note here. The preheminence of the good man cannot serue the euill woman herein. Then take heede, ware not bold on other mens vertues: trust not to others oyle. Ablalom was Dauids sonne, and Esau first borne vnto Izhak: but what of that? They be both reiected: haue faith in God: haue faith in your selues: the iust man liueth by his owne faith, and not by anothers faith. Though Daniel, Noah, and Iob had been there, yet could not this vngodly woman escape, no, albeit Abraham prayed for the Sodomites, and among them for her: yet she perisheth, because she remayned euill.

The husband helpeth not the wife in this plague.

Lot perisheth not among the wicked: but Lots wife being wicked. And although his two daughters for his comfort in his great sorowe are with him brought foorth from Sodom, yet may not they boast of their merites: but rather stand in awe and sinne no more. Neither can it profite any man, that his father, mother, wife, brother or sister are godly and accepted with the Lord, except that himselfe do immitate and resemble them truely in godlinesse. There-

Ezek. 18.

fore Lots wife being wicked, escapeth not with the iust man, but perisheth.

The manner of her plague.

But what plague ouertoke this vngodlie woman? A plague of bodie, and torment of soule. But leauing her soule to the secrete iudgements of God among the sinfull Sodomites, with whom she perished: we finde it mentioned in the Scripture, Gen. 8. That she was turned into a pillar of Salt, standing as a monument to the posterities. Inasmuch as she was a chaungeling, she was chaunged: she turned about and she is turned. A sodayne chaunge and straunge Metamorphosis, not faigned by the Poets, but wrought in deede by the power of God, testified by his holie Spirite, wrote in a booke by Moses his seruant, and remembred by our Lord Christ for our instruction.

The Poets faigne transformations of shapes, some into birdes: some into beastes, some into trées, some into stones: but a more true Metamorphosis we haue testified in the Prophesie of Daniel, of Nabucadnezzar, the Monarke of the earth, who became as a beast of a brutish and sauage minde. Yet here a more marualous transformation: A righteous mans wife is turned into a pil-

lar

lar of Salt. Her minde was not only monstrous in her life: but her bodie also, a note of inconstancie and iniquitie in her death.

I knowe that some of the Hebrewes haue giuen this Interpretation: *Et fuit cumulus, vel statua salis.* And there was an heape or pillar of Salt: not of Lots wife, but of the earth, which she sawe behinde her when she looked backe to Sodom. She did see, say they, the earth or the land, and it was an heape of Salt, by reason of the burning: but this Interpretation is ouerthrowne by these reasons. First, the daughters of Lot would not haue vrged seede of their father, had their mother been then liuing. Secondlie, the Wise man sayth of her: for the remembrance of the vnfaithfull Soule, there standeth a pillar of Salt. Thirdly, Iosephus witnesseth, that he sawe such a pillar of Salt. Fourthly, S. Augustine is of the opinion, that such a thing was done in deed: that is, *in Salem versam esse vxorem Lothi.* Lots wife was chaunged into a pillar of Salte. Lastly, Christ himselfe noteth in her a straunge punishment, when talking of the Iewes Apostasie and latter destruction, he sayth: Remember Lots wife. So we ga-

Pet. Mar. in Gen.

Sap. 10. 7.

ther, that this is to be vnderstood of the woman her selfe: and therefore as wee receiue it, doth Munster translate, *Et facta est statua Salis*: She was made a Salt stone, or pillar.

A stone. She is turned into a pillar of stone: to note, the hardnesse of her heart, which the euen prophesie of the Angels and the words of her husband could not mollifie. A stone, to note her coldnesse in the true Religion, wherein zeale is required, and heat of Gods grace. A stone, to note the nature of such, as like stones, will rather resist the drops of rayne, than receiue moysture, as the obstinate and stubborne hearts accustome to do. A stone, to note her barrayne breast and vnfruitfull faith. A stone, not of the corner, but cast aside and set alone, though not in Iericho, yet not in Ierusalem, but betweene them both: not in Egypt, nor yet in Canaan, but in the wildernesse, where many haue perished for want of faithfull continuance. She halteth betweene both: And therefore is she loathed of the Lord and abandoned of good men. She standeth as a pillar, not for any goodnesse in her selfe, but to note her vngodlinesse, foolishnesse and plague. She

is famed, but yet with diffame, as Herostratus, who to get him a name set the temple of Diana on fire. She was respited a while for her husbands sake: but now is she plagued for her owne sinnes. Sodom nothing helpeth her, for it cannot helpe it selfe. Her glorie is turned into shame by her returne, which she gayned before, by her comming foorth. She desperatly falleth headlong into misfortunes, and might (if God would) haue incurred the plagues of Kain for his murther: of Saule, for his disobedience: of Nabal, for his foolishnesse: of Iezebel, for her sorceries: of Athaliah, for her treacheries: of Antiochus, for his blasphemies: but yet she hath another kinde of plague: for she is turned into a pillar of Salt.

Why she is turned into Salt. Col. 4.

Salt signifieth, sometimes discretion, the word of God, Doctrine. And Salt is good if it want not sauour. And the Apostle would that our Doctrine bee so seasoned. Plinie vseth a Metaphor taken from the vse of Salt. In all meates it is vsed in steede of a Sawce to eschew greedinesse and surfeyte. Neither can a man well liue without Salt. So necessarie an element is it. Such

Plin. lib. 31. cap. 2.

are the ornaments of mans life. And it is commaunded in the lawe, that euery Sacrifice shall be seasoned with Salt: to note, that no Sacrifice can please God, but that which is done with discretion. And therefore it is charged, *Ne auferes Sal fœderis dei tui de Sacrificio tuo:* Thou shalt alwaies vse Salt in euery gift, which thou shalt offer vnto mee, by reason of the Couenant which I haue made with thee. And for the doctrine of truth, the Apostles be called *Sal terræ*, The Salt of the earth: for as Salt is bitter to the taste, and fretteth away the corruptions of the flesh, so is the truth vnto sinfull man. Howbeit, this miserable woman is by that nothing the better, inasmuch as that which is now in her, serueth wholie to the vse of other, and not of her selfe. She is like in this to the heart of a poysoned man, which as some say, will not burne, but ware hard in the fire, as a stone, and will become a soueraigne medicin for others against poison. She standeth therefore a piller of Salt for a document vnto others, which by her example flying the like punishment, are the happier.

Leuit. 2.

Besides

Beſides that, ſhe is ſalt in another ſenſe, for ſalt doth not only note diſcretion, wiſedome, doctrine, and ſuch, but alſo it ſignifieth barrainesse: for euery place of the earth where ſalt is found (ſaith Pliny) is barraine, and apt to no fruite. Therefore Abimelech (as we reade in the ninth Chapter of the booke of the Iudges) ſowed ſalt in Sichem. And ſo ſpeaketh Zephenaiah: As I liue, ſayth the Lord of hoaſtes, the God of Iſrael, ſurely Moab ſhall be as Sodom, and the children of Ammon, as Gomorah, euen the breeding of Nettles and Salt pits, and a perpetuall deſolation. And ſuch a place doth Iſaiah deſcribe in his 34. Chapter, ſpeaking of the deſtruction of the Synagogue (a worthie figure whereof appeareth in this woman) he that readeth it, let him vnderſtand it. And thus haue we ſeene the puniſhment and plague of Lots vnfaithfull, and ſo vnequall yokefellow: Oh remember this ye that forget God: O kiſſe the Sonne, leaſt he be angrie, and ſo ye periſh from the right way, if his wrath be kindled againſt you euen but a little: Oh put away diſpleaſure out of your hearts, and remoue e-

Plin. li. 31. cap. 7.

Iudg. 9.

Zeph. 2. 9.

Iſai. 34. 13

Pſal. 50.

Pſal. 2.

Eccl. 12. 1.

vill from your bodyes in season, for childhood and youth, is but vanitie. Let vs consider to what ende we haue our mindes and memories giuen vs: let vs with thankefulnes remember God and his mercies towards vs: let vs thinke of our sinnes, and amend our liues with faithfulnes: let vs knowe the time of our visitation with watchfulnes: let vs beware of those horrible sinnes noted in Lots wife, and eschue the danger of her punishment with godlie carefulnes. Let the Magistrate continue his calling without wearines: the Minister go to and hold on the Plough without loathsomnes, the people procéede in their calling without sluggishnes, the Citie to fight in faith without faintnes, the Countrey to be religious without malitiousnes, and the whole land to serue the Lord without fearefulnes. Let this perswade Iapheth, to dwell in ỹ Tabernacles of Shem: let this moue Ioseph to eschue the polluted bed of Potiphar: euery chaste Susanna to denie the desire of the vngodlie Elders: euery Shiphrah, and Puah (as they did in Ægypt) to feare the Lord, and not men. Let this stirre vp Mordecai, to

prouide

prouide for the safetie of his people: Quéene Hesther, to pray for her selfe and her people, and euery faithfull Abraham, to forsake old Adam, and the affections of man. Let vs all with that kinglie Prophet David, desire to be rather doorekeepers in Gods house, then to dwell in the Tabernacles of the vngodly. Let vs with Moses rather choose affliction with the people of God in the Wildernes, than the pleasures of Sinne in Ægypt. Let vs desire rather Hierusalem, than Ierico, and Canaan, before Babylon. Let vs flye from Sodom and Gomorah with iust Lot, and not returne againe with Lots wife. Let vs proceede from vertue to vertue, and be fruitfull in the same: Let vs set God euer before our faces, as our Sauiour Christ teacheth vs: and let vs with S. Paul fight a good fight: keepe on the good course: continue to the end constantlie without fainting: expecting faithfully that eternall Crowne of glorie, which all such as by the bloud of Christ the immaculate Lamb haue bin Victors, shall be crowned with in his euerlasting Kingdome. This grace and blessednes the Almightie graunt vnto vs, Psal. 1.

vs, for Iesus Christ his sake: to whome, with the holie Ghost, three persons, and one most mightie and eternall God, be ascribed all honor, might, maiestie, and dominion, now, and for euermore.

Amen.

τῷ θεῷ δόξα.

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